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PUBLISHED BY THE CLASSICAL ASSOCIATION OF THE MIDDLE WEST AND SOUTH
WITH THE CO-OPERATION OF THE CLASSICAL ASSOCIATION OF NEW ENGLAND
AND THE CLASSICAL ASSOCIATION OF THE PACIFIC STATES

Volume XIX

MAY, 1924

Number 8

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THE CLASSICAL JOURNAL

Published by the Classical Association of the Middle West and South, with the cooperation of the
Classical Association of New England and the Classical Association of the Pacific States

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THE CLASSICAL JOURNAL

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Editorial

BLUE GRASS AND THE CLASSICS

Blue grass is not blue. Furthermore, we failed to find any one who could tell why it is called blue. Why should it be blue? It's the gladdest, brightest, sunniest green that ever grew. Springing from a rich and generous brown soil which is kept forever sweet by its underlying limestone bed, watered by winding streams and frequent showers, it covers the rolling landscape with its rich deep carpet of living green.

It was to this cheerful spot of the truly sunny south that we were welcomed to our annual meeting, a welcome peculiarly grateful to the large numbers of us who had just left our northern homes in the midst of chilling rains or driving snow.

And the folks of Lexington, yes, and of all Kentucky, gave us just as cheering and heartfelt a welcome as the smiling country. It wasn't at all an obtrusive, slap-you-on-the-back welcome, but all the more kindly and genuine and acceptable for that. Ample provisions had been made for our creature comforts by the hotels, for our meetings and social enjoyment by the two entertaining colleges, and for our outdoor recreation and sightseeing by scores of citizens (for the most part citizenesses) of the town, who gathered us up in their automobiles and gave us a generous view of the country round about.

Our feelings at the end of all this seem quite happily expressed by an anonymous poem which but recently fell into our hands, beginning:

I be'n in ole Kentucky
Fur a week er two, an' say,
'Twuz ez hard ez breakin' oxen
Fur to tear myse'f away.

Allus argerin' 'bout fr'en'ship
An' yer hospitality —
Y' ain't no right to talk about it
Tell you be'n down there to see.

No, blue grass isn't blue, and we classicists aren't blue, either.
Why should we be?

In the first place, we felt back of and around us a spirit, not alone of welcome to us, but of high ideal and endeavor. This spirit is well expressed in a recent circular letter to the Kentucky Classical Association by its late president, now vice-president for Kentucky of our Classical Association, Miss Elizabeth Roff. She writes in part:

"I have missed the close touch with you all, since my resignation last fall, as President of the Kentucky Classical Association. I love so much the work and the workers that I am entirely unwilling to give up the delightful fellowship that our common interest in the classical cause has brought, and I feel proud and happy in sending you this word as the Vice-President for Kentucky of the Classical Association of the Middle West and South. How splendid it is that Kentucky is to have the honor this year of entertaining that great body of scholarly men and women! How I wish that all our school children could be there and meet some of those master teachers. I believe then they would agree with us that the greatest argument in favor of the classics is the type of people who love and follow them, and the great human interest those people feel in the individual. As Alice Freeman said, 'It is people that count. Put yourself into people; they touch other people, these, others still, and so you go on working forever.' What a challenge is there to make oneself the most one can, to broaden in scholarship, and friendship, and professional contacts, that one's work may be the stronger, the more worthy of propagation!

"It is a matter of the deepest regret to me that I cannot look forward to meeting you there. Another convention to which I am more obligated (not in interest, but in responsibility) has been scheduled for that same time. I shall depend on all you other teachers to get so much enthusiasm and joy from the meeting that I can feel a perfect wave of classical 'pep' spreading out all over the state. That is the only way I can ever feel reconciled to missing this meeting to which I have so long looked forward, and which I had hoped to welcome to this state of our fathers, and the city where stand the alma maters of so many of us. I am sure you will not let the unique things about Kentucky, Lexington, and the colleges and university go unmentioned. I am hoping that everybody will have the coziest and friendliest time they have ever had, so that they will always remember with pleasure Kentucky hospitality where only the grass is blue."

Who can doubt that with such a leader our Kentucky membership will advance from the present 89 to its proposed goal of 180? Such a spirit in the Kentucky air was our first inspiration.

Then our secretary-treasurer gave us added cause for cheer; for his report revealed the fact that we had made a substantial growth in membership during the past year from 2956 to 3258, and that furthermore we are a going concern, financially sound and with a substantial cash balance. This great advance in membership is spread over several states, but is most noticeable in Ohio, whose splendid total membership of 624, represented at Lexington by an imposing body of delegates, was both cheering and inspiring.

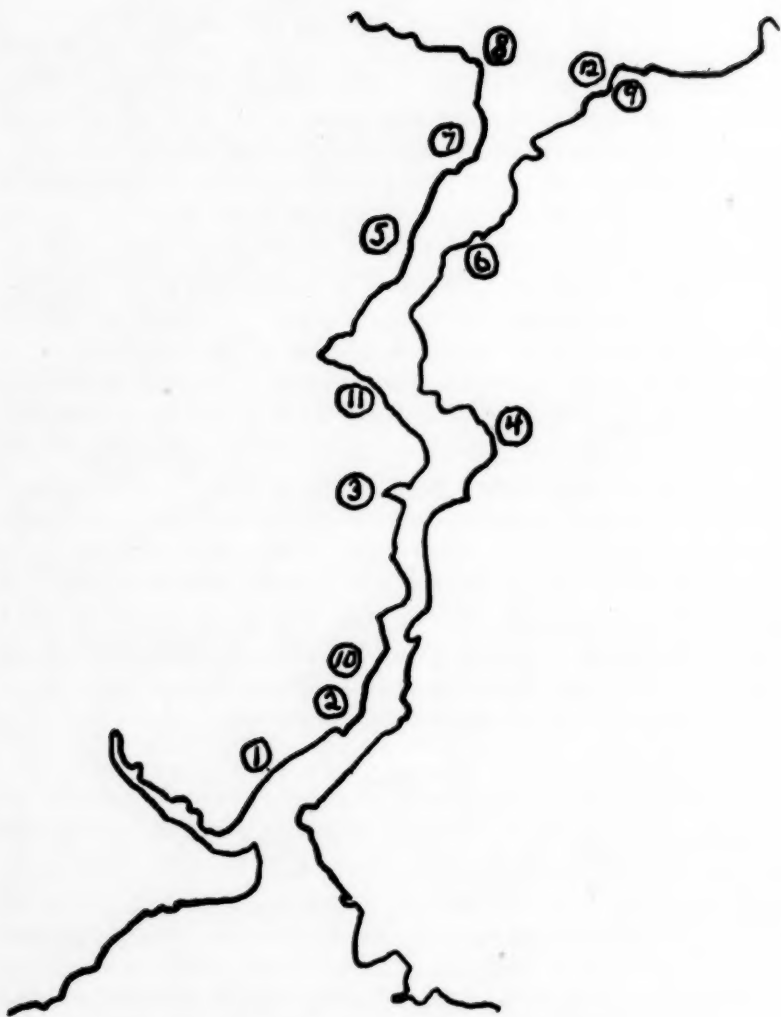
Then too, the Classical Investigation had just been completed and its early publication promised. Many of our own members, members also of the Advisory Committee who had conducted the survey, were just returned from New York where the final meeting had been held, and their announcement of the completion of the report and the prospect of its early publication, and partial revelation of some of the good results to be expected from it, were cheering indeed.

An optimistic spirit prevailed in the papers and in all the discussions of plans for the coming year. The full reports of secretary and treasurer will be published later, as well as those of the papers which are appropriate for publication.

No, blue grass isn't blue, and neither are we.

AN APPEAL

The case of Greece is one which should enlist the sympathy and help of every reader of the JOURNAL. Reports from every hand show the desperate need of thousands of people. A letter which a Rhodes scholar wrote to his father after visiting Athens was published in the local paper of a town of 12,000, and resulted in the raising of a fund of \$600 in a few days without personal solicitation. It was promptly cabled to Athens through Professor Capps. Readers are urged to send membership dues to Professor Capps, as indicated in the advertising section.



THE THRACIAN BOSPORUS

ARGONAUTIC ASSOCIATIONS OF THE BOSPORUS¹

By HENRY B. DEWING
Brunswick, Maine

The Thracian Bosphorus of ancient times was rich in reminiscences of the famous voyage of Jason and his trusty comrades on their quest of the Golden Fleece, and many places along its banks bore names of Argonautic association where tradition said that this or that incident of the voyage had happened. Our information as to these names and places is derived for the most part from late sources;² for the songs of the minstrels of the heroic age and such poems as may have been composed in the classical age to celebrate the voyage of the Argonauts have not come down to us. However we can, through such witnesses as we have, get at a certain amount of genuinely ancient lore. In discussing these Argonautic traditions it has seemed best to include, not only the classical period, but also Alexandrian times. For Argonautic legends of the Bosphorus continued to have genuine validity until the ancient gods of Olympus succumbed to Christianity.

Let us first review the Argonautic stories which were at one time or another localized on the Bosphorus; we shall see that the whole strait was crowded with memories of the famous voyage of the heroes. The stories will be separated into two groups,

¹ Read before the Meeting of the Classical Association of the Middle-West and South.

² Apollonius Rhodius, *Ἀργοναυτικά*; Valerius Flaccus, *Argonautica*. Much may be gained from Gyllius, *De Bosporo Thracio*; Gyllius was a French antiquarian and traveler (Pierre Gilles) who studied the strait at first hand about the middle of the sixteenth century and consulted all available ancient authorities, whom he cites or quotes constantly. He relied chiefly on Dionysius of Byzantium *Ἀνάπλους Βοσπόρου*, and considerable portions of this valuable work are preserved only in Gyllius' Latin version. Reference is made in the following to the pages of the Elzevir edition, 1632, of Gyllius.

those having to do with the trip toward Colchis, and those connected with a return voyage by way of the Bosphorus.

Incidents of the Trip to Colchis

1.³ Iasionium. A town of this name, near Byzantium, on the Thracian side of the strait, recalled the "fact" that the Argonauts had landed at this point (modern Beshicktache). Both the name and the story seem to have been a mere fancy, and the name did not persist, for it was later changed to Diplocionium.⁴

2. A statue of an "Old Man of the Sea" stood on a point a little farther up the strait (modern Defterdar Burnu), and this was interpreted by some to represent an old man who had pointed out the way for Jason and guided him through the strait.⁵

3. Portus Losthenius, or Sosthenius (modern Bay of Stenia). Here the Argonauts were said to have sought refuge from Amycus, king of the Bebrycians, who disputed their passage of the strait.⁶

4. Portus Amyci (modern Bay of Beicos). Here was said to be the court of Amycus, king of the Bebrycians. He was an inhospitable king, and when the Argonauts dared to land on his territory, he followed his custom of challenging the newcomers to a pugilistic encounter. He was a giant of great bulk, son of the god Poseidon, and was remarkably skilful with the cestus. Before this time he had been uniformly successful and no stranger had left his land alive. The Argonauts, being obliged to choose one of their number as a champion, selected Polydeuces. In the fierce fight that followed Amycus was slain, and the Argonauts celebrated their victory with feasting through the night,

³ Numerals refer to outline map on page 468.

⁴ Dion. Byz. ap. Gyll. 131.

⁵ Dion. Byz. ap. Gyll. 143. Other identifications of this statue were, according to Dionysius, Nereus, Phorcys, Proteus, and the father of Semestra. It is tempting to believe that the Old Man of the Sea, so called, represented another version of the detail of the story recorded by Apoll. Rh. I. 1310-1325, to the effect that Glaucus appeared to the heroes in the Propontis to explain and justify the loss of Heracles and Hylas.

⁶ Cedrenus, Migne CXXI. 224; Anec. Paris. ed. Cramer II. 195; John of Antioch in Anec. Paris. ed. Cramer II. 390; Malalas, Bonn. Corp. IV. 78; Nicephorus Call., Migne, CXLV. 1328.

wreathing their heads with the foliage of the great laurel tree to which the Argo was moored. The incident of the fight with Amycus was recalled by the name of the bay mentioned above, by a nearby town named *Amycus*, and by the *Laurus Insana* (which will be discussed later).⁷

5. Near the modern town of Roumeli Kavak, on the Thracian side, there was a hieron and an important temple of Rhea, Mother of the Gods, where the Argonauts were said to have offered sacrifice.⁸

6. Hieron. On the Bithynian shore, near the modern ruins of the Genoese Castle, there was a sanctuary where the Argonauts were said to have offered sacrifice to the Twelve Gods.⁹

7. Phinopolis, or Gypopolis, the home of Phineus, whom the Argonauts visited (modern Karibjeh Kalesi).¹⁰ The heroes rendered their host good service by ridding him of the pest of the harpies, and he in return gave them detailed directions for the passage of the Symplegades.¹¹

8. The Symplegades. Just off the point of Roumeli Phanar lies a group of rocky islets, which, by their location, suggest the Symplegades. But they are pitifully inconspicuous and of course had nothing to do with the original story that two monstrous rocks rushed together and crushed between them whatever ship

⁷ The story of the fight is given by Apoll. Rh., II. 1 ff.; Theocritus, Idyl XXII; Valerius Flaccus, IV, 99 ff.; its location will be discussed later.

⁸ Dion. Byz. ap. Gyll. 218. Gyllius, p. 219, notes that the Argonauts had erected a statue of Rhea near Cyzicus (Apoll. Rh. 1. 1117-1122), and that still another statue on the Phasis had seemed to Arrian (Perip. Eux. Pont. 9) to represent Rhea and to be a reminiscence of the Argonauts.

⁹ Apoll. Rh. II. 531, 532; see Gyll. 290 ff. Here the legend varied, as elsewhere. Dion. Byz. stated that Phrixus had sacrificed here on his voyage (sic) to Colchis (Gyll. 290). Polybius, according to Gyllius, said the sacrifice was made on the return.

¹⁰ Apoll. Rh. II. 176-178; Dion. Byz. ap. Gyll. 232.

¹¹ The location of this place varied in different writers. It is often placed near Salmydessus (Pliny H. N. IV. 11, 18; Mela II. 2-23). It would appear that the town of historical times must have been on the coast of the Euxine, though the version of the story given by Apollonius Rhodius makes it absolutely necessary to place the scene of the visit to Phineus inside the Bosphorus, inasmuch as the Argonauts passed the Symplegades after leaving him.

tried to sail out into the Euxine. Yet the Symplegades were always the most important datum of the Argonautic voyage to Colchis, and there was never any hesitation on the part of writers whose works are extant in locating them at the northern end of the Bosphorus. The ancients must have known that they existed only in the land of make-believe and it is idle to try to find them. We need only say that when it became necessary to locate them, they were placed at the upper mouth of the Bosphorus.¹²

9. Ancyraeum (modern Yum Burnu). This name arose from the story that Jason had left here his old worn-out anchor stone and taken a new one.¹³

Incidents of a Return Voyage

10. A laurel tree grew on the Thracian shore near modern Kurutscheshme, said to have been planted by Medea.¹⁴

11. Pharmacias (modern Bay of Therapia). Here Medea was said to have left caskets of poisons.¹⁵ If we may credit Gyllius' statement (p. 198) the women of the town bore an evil reputation because of this story, and it was largely due to their entreaties that the name was changed to Therapia ("the place of healing") by imperial decree.

12. Pyrgos Medeae. A rock standing out of the water near the Bithynian shore just inside the Bosphorus at the north end bore this name.¹⁶

In contemplating this group of stories recalling the Argonautic passage of the Bosphorus, as they existed in the first century A.D., it is at once evident that the details of the old saga have been materially increased. No writer, even in the latest times, has told the story in such form as to include all these incidents; and we should doubtless regard them as a composite of many different versions. Of course the heroes would not need to land seven times (Jasonium, Losthenius, Amycus, Rhea, Twelve Gods, Phineus, Ancyraeum) in proceeding along the twenty-five miles

¹² Pindar Pyth. IV, App. Rh. II. 549 ff. etc.

¹³ Dion. Byz. ap. Gyll. 272.

¹⁴ Dion. Byz. ap. Gyll. 144.

¹⁵ Dion. Byz. ap. Gyll. 191.

¹⁶ Dion Byz. ap. Gyll. 278.

of the winding Bosphorus. Such a supposition, natural enough in a time when the Bosphorus was thronged with ships of commerce and its banks covered with prosperous villages, would be meaningless for the heroic age, when no friendly peoples inhabited the banks of the lonely and nameless strait, and the mariners were safest while holding their course. There was, however, good reason for stopping to see Phineus, for his counsel was indispensable for the passing of the Symplegades; and in an age of simple piety, it was to be expected that the heroes should land to worship the gods, facing as they did the direst peril of their voyage.

It is to be remembered that we are here dealing with a myth which has its roots in very remote antiquity. The Argo was famous when the Odyssey was composed ('*Ἀργὸν πᾶσι μέλουσα* Od. XII. 70), and the perils of the return voyage past the *Πλαγκταὶ Πέτραι* and the other dangerous points on the southern extremity of Italy was a familiar theme.¹⁷ We are then justified in saying that the Argonautic saga was one of the themes of wandering minstrels at the time when the Trojan War was first being sung. It is further to be noted that, in the chronology of the myths, the voyage of the Argonauts took place before the time of the crossing of the heifer Io, an "event" which gave the Bosphorus its name. It must then be that in the songs of the minstrels of the early age the Bosphorus was very vaguely conceived,¹⁸ and in fact had no distinctive name of its own. The Symplegades themselves were the original Bosphorus, and it was only when the strait became better known that they were localized *on* the Bosphorus. The suggestion is as old as Eratosthenes that the two crashing rocks of poetry were originally nothing more nor less than the two banks of the Bosphorus, which, ow-

¹⁷ Homer's *Planctae Petrae* were not the Symplegades of the Bosphorus. On account of the similarity between them, however, they were sometimes confused, and the error has been carried into modern times by, e. g., Stein ad Herod. IV. 85, Christ ad Pind. Pyth. IV. 208. In each case there were rocks dangerous for ships (though the *Planctae Petrae* did not *move*); the Argo had encountered each of them; consequently they were assumed to be identical.

¹⁸ Banbury, *History of Ancient Geography* 1. 19-27.

ing to the winding of the strait, seem to close the way before a mariner, then to open as he proceeds through the strait, and to close again behind him.¹⁹

This interpretation is strikingly borne out by the actual experience of sailing through the Bosphorus and seems almost certainly correct, though, in the nature of things, proof can scarcely be expected. It is at least true that the Bosphorus, with its steep banks and tortuous course, bears out the explanation in a remarkable manner. Yet in the literature which has come down to us from antiquity the Symplegades are regularly referred to as a pair of rocks at the mouth of the Bosphorus as it opens into the Euxine.²⁰

Curiously enough, only one of the supposed Symplegades survives today, and no reliable witness in ancient or modern times has seen its missing mate — Strabo VII. 319 to the contrary! It is possible, though not probable, that the other has been washed down by the sea. Furthermore, the difficulty of navigating the Bosphorus — a very real one at the present day — does not have to do with the opening into the Black Sea on a northbound trip. The sharp turns and strong currents are troublesome enough throughout the length of the strait; but once in sight of the Black Sea, a wide open course lies ahead, and the wildest stretch of imagination could not imagine any difficulty (for a sober pilot) in steering between the opening arms of the strait. In coming from the north, it is a different matter, and in heavy weather ships often fail to steer into the mouth of the Bosphorus successfully, a fact which in ancient times encouraged the tale of

¹⁹ Gyll. 253.

²⁰ Pind. *Pyth.* IV. 208-209; Simonides, *Sch. ad Eur. Med.* 2; Herod. IV. 85; Apoll. Rh. II. 317-318, 549 ff.; Val. Fl. IV. 562. Another rationalizing version of the Symplegades story is suggested by Gyllius, to the effect that the two banks of the strait were once held by menacing tribes bearing the name *Cyaneae* (this name is interchangeable with "Symplegades"), and that the strait was rendered impassable by them. This is perhaps too naïve; yet the hostile tribes, if any there were, may have contributed, by their very ferocity, to the spread of the story of a strait made impassable by nature. It is also to be remembered that the story may have been encouraged originally from commercial motives — to frighten off competition on a profitable trade-route.

the false beacons kindled by the evil men of Salmydessus; but here the difficulty is one of vision simply and bears no relation to the peril encountered by Jason and his trusty pilot.

Three of the traditions recounted above have to do with a return from Colchis by way of the Bosporus, and it is interesting to note that Medea appears in each one of them. These of course are inconsistent with the older version of the story as we have it in Pindar and Apollonius Rhodius which brought the heroes home a different way. Just when a version of the story originated according to which they returned by the only route by which they could in fact return, cannot be determined; but it must have been at some time when an extended knowledge of geography had brought men to see that the route by any one of the great rivers emptying into the Black Sea from the north — the Ister, the Tanais, and even the Phasis appear in different writers — was entirely impossible. As long as the Argonauts could be represented as sailing by these rivers beyond the limits of known geography, the tale of such a return route would never be questioned. But later this part of the story ceased to be willingly accepted, and a new course was charted in keeping with the known facts of geography.²¹ Thus did increase of knowledge, as always, tend to destroy the charming fancies of the poets. The older and (unfortunately) impossible return route persisted as long as it did because it was necessary to bring the Argonauts home by the way of Libya in order to preserve the old saga in something like its entirety. The more up-to-date version opened the way for the growth of new Argonautic associations with the Bosporus, and it was inevitable that bits of tradition should attach themselves to different points on the strait to remind men that Medea had passed that way; for she was far too famous a personage to have traversed that famous waterway without leaving her mark.

We may, however, leave out of account the return stories by way of the Bosporus, and still have a substantial body of Argonautic traditions clinging to the banks of the strait. It may be a thankless process to disturb them, and, in a sense, it is futile

²¹ E. g. Diod. Sic. IV. 48.

to apply the methods of historical criticism to the details of a myth. Yet we can ignore the question of historical truth for a moment and concern ourselves only with the process by which the Bosphorus came to be overloaded with Argonautic traditions. For enough has been said already to show that these traditions did not all belong on the Bosphorus from the beginning. We shall see that there were two processes which accounted for the growth of such traditions: the first of these was the creation of Argonautic tradition on the spot, and the second was the importation to the Bosphorus of Argonautic stories which had not originally belonged there.

The process of creation was simple enough. Places along the shore received "Argonautic" names, and these gave rise to appropriate stories. It is true that stories were not always attached to these names, but this circumstance only helps to confirm the general proposition. The first step in this process is illustrated by the *Pyrgos Medeae* near the northern mouth of the Bosphorus. The name represents a mere fancy, and no story relating to it is recorded. With this name may be compared another name on the Bosphorus not connected with the Argonautic story, the *Portus Phrixi*.²² It would be a flight of fancy as daring as *Phrixus'* flight on the ram's back that would connect a harbor on the Bosphorus with the *Phrixus* story; little need had he of harbors for his strange craft; yet here was the name. Still this was not the only case of a reminiscence of *Phrixus*; e. g., he was said by *Dion Byz.* (ap. *Gyll.* 290) to have built the altar where *Jason* sacrificed on his voyage to *Colchis*.

The completed process is illustrated by the name *Iasonium* and the tale of a landing there. No trace of this detail of the story is found before *Dionysius of Byzantium*, in the third century A.D.²³ But the place was observed to be a good one for a ship to put in and so the tradition arose to justify the name. The story may have arisen from as trivial a circumstance as the prank of a British soldier who, during the Crimean War, painted on a landing on the Bosphorus the words "*Jason's Wharf*," thereby

²² *Gyll.* 324, 325.

²³ *Gyll.* 131.

causing the passers-by for many years to marvel and to smile. In any case, we may be sure that this story was the product of local influence — native to the soil, as it were — and that it came into existence after Byzantium became a populous city.

The second process mentioned above by which Argonautic traditions grew on the Bosphorus was importation or attraction from outside points. As the city of Byzantium grew in importance, and as the Bosphorus came to be an all-important waterway for Grecian commerce, its course becoming familiar as a winding strait of twenty-five miles instead of a mere gate to the distant Pontus, then there was room for Jason and his crew to do more things along the Bosphorus than the old saga had hinted. So, by a process similar to that by which famous men were brought together by tradition, as were Croesus and Solon, certain experiences of the Argonauts were brought into connection with the Bosphorus, appropriated by it, as it were.

The attractive power of the Bosphorus is well shown by the name of the rock off the point of Chrysopolis (Scutari). This was called Leander's Tower in comparatively late times, although Leander's exploit took place, as everyone knows, on the Hellespont, nearly two hundred miles from this rocky islet. It is well to note, also, that the exploits of the Argonauts, with a few exceptions, may have been assigned at first to a great variety of locations. For example, the loss of Hylas and Heracles was regularly located on the south shore of the Propontis; but the leaving of Heracles (Hylas is not mentioned) is placed by Herodotus (VII. 193) in Magnesia, near the very commencement of the voyage, where the heroes "cut loose" from the mainland and so caused the name Aphetae to be given to that place. The same fact is illustrated by the variety of the return routes given in different authors. The earliest minstrels, not being geographers, were saved from the embarrassment of naming any river at all for the fanciful return route; while the later writers of the story were obliged to be more specific, since the available rivers were now all named, and consequently the voyage was said to follow the river which seemed to the narrator most probable.

A case in point is the story of the change of anchor-stones at the place called Ancyraeum, just before leaving the Bosphorus. We have it from Apollonius Rhodius (I. 955-958) that Jason changed anchor stones at Cyzicus. This we may believe to have been the standard older version of the matter; certainly there would be no need to change again at the Bosphorus. The narrative of Apollonius, indeed, makes no mention of such a change at this point, and his account leaves no room for any landing there. The mariners were too busily occupied just here with their struggle to pass the Symplegades to concern themselves with such a trivial matter as that of changing a worn-out anchor stone.²⁴ It would appear, therefore, that this story of the exchange of stones did not originally belong to the Bosphorus at all, but was imported from Cyzicus, a hundred miles away.

One of the most interesting examples of attraction is the Amycus episode. There was a very persistent tradition of late times that this incident occurred on the Bithynian shore of the Bosphorus,²⁵ at the place where the modern village of Beicos stands. And, as noted above, the tradition was reinforced by the names *Portus Amycus* (*Amyci*), *Portus Laurus Insana*, and the town *Amycus*. Yet when we turn to other writers who indicate the location of the Amycus encounter, we find that the Bosphorus is excluded as a possible scene for the Amycus fight. The earliest location of any kind that we have belongs to Alexandrian times, being found in a scholium to Apollonius Rhodius, in Apollonius himself, and in Theocritus; both the latter locate the court of Amycus outside the Bosphorus.

There is no doubt that this detail of the Argonautic story is very old, for it was sung by the epic poet Pisander in the seventh century B.C.;²⁶ a comedy named "Amycus" was written by Epicharmus in the early fifth century B.C.;²⁷ Sophocles wrote

²⁴ Just why a stone should become unsuitable by wear for use as an anchor does not appear. Indeed Apollonius *l. c.* only says that the stone left behind was too small and was replaced by a heavy one.

²⁵ Sch. ad Ap. Rh. II. 159; Pliny, H. N. V. 43; Arrian, *Periplus Ponti* 25; etc.

²⁶ Sch. ad Ap. Rh. II. 98.

²⁷ *Ib.*

a satyr drama named "Amycus;"²⁸ Plato²⁹ makes a reference to Amycus as having invented "tricks of boxing." We can thus be sure that there existed for both Apollonius and Theocritus a respectable tradition of the great fight. But, strangely enough, Apollonius locates the fight before the Bosphorus and the Symplegades and Theocritus after that point. It would appear then that the old tradition was not consistent in the location of the Amycus episode; and when we place beside these the testimony of the scholiast referred to above, who quotes a writer of uncertain date, Androetas of Tenedos, and a certain Apollodorus as witnesses for the location on the Bosphorus, it would seem at least probable that there were three different locations for the Amycus-Polydeuces combat. For the authorities quoted by the scholiast may well be earlier in date than Apollonius and may represent faithfully one very ancient version.³⁰

In the circumstances it is impossible to say what the oldest location was for the court of Amycus and his fight with Polydeuces. It is probable, however, that Apollonius Rhodius, as a careful student of antiquity, is our most reliable witness for the oldest form of the story. He was bound by the traditions of his age to preserve the saga approximately as he inherited it; but at the same time he felt obliged to make the tale conform, wherever possible, to the facts of geography familiar in his time. It was indeed necessary for him to throw geography to the winds in recounting the return voyage through the heart of Europe, and this he did bravely. But in telling of the trip to Colchis he had his atlas beside him, and was careful to plot a reasonable course which can be followed in detail to this day.

In Book II. 1-163 he gives the story of the fight with Amycus, and, though he does not name the spot where he imagines it to

²⁸ *Ib.*

²⁹ Legg. 7, p. 796 A.

³⁰ Apollodorus, *Bibl. I.* ix, gives a summary of the events of the voyage and the incident of the fight is mentioned, but it is not located explicitly on the Bosphorus. We can gather only that it preceded the visit to Phineus and the passing of the Symplegades. Diodorus Siculus, IV. 40-56 comments upon the story of the Argonauts, but nothing definite can be gained as to the exact location of the Court of Amycus.

have taken place — for a contemporary name in such a case would be too obviously an anachronism — it is evident that he conceives it as taking place before the Bosphorus was reached. The evidence for this is as follows:

1. After the story of the fight Apollonius makes the first mention of entering the Bosphorus and encountering the treacherous currents.³¹ The only possible inference to be drawn from these lines is that the home of the Bebrycian king and the scene of the fight were not located on either shore of the Bosphorus.

2. A study of the progress of the voyage through the Propontis and the Euxine shows, first, that the Argonauts clung tenaciously to the shore, taking no risks in unknown waters, and, second, that an average journey for a day was seventy to eighty miles. The first stop in the Propontis was at Cyzicus, the second at the river Cius; then comes the stop at the land of the Bebrycians, ruled by Amycus, and after it the visit to the blind seer Phineus. The last-named stop was certainly on the Bosphorus and preceded the passage of the Symplegades. Apollonius makes it clear that Phineus lived on the upper portion of the Bosphorus not far from the terrible rocks, and he states clearly that his home was on the Thracian side of the strait.³²

The river Cius (modern Geumlek) marks the place of the stop preceding that at the land of the Bebrycians. The time spent in sailing from the Cius to the land of Amycus was a day and a night (II. 1358); while the same time was spent between the land of Amycus and the home of Phineus. The distance covered in these two stages of the journey, by the very indirect coasting route, would be about 130 miles, and it is naturally to be supposed that this distance would be divided about evenly between the two days. Apollonius could not have imagined the land of Amycus on the Bosphorus without having the heroes sail about 120 miles one day and ten miles the next day. And Apollonius is entirely too well acquainted with the coast in question and too careful of his geography to allow twenty-four hours for a ten-mile course.

³¹ II. 164-176.

³² II. 177.

It is therefore certain that Apollonius conceived the land of Amycus as somewhere along the coast of the Propontis.³³ As to the exact place imagined by Apollonius nothing definite can be said; nor is there need to try to pin him down.³⁴

The Apollonius version was followed by Valerius Flaccus in the first century A.D. After leaving the land of the Bebrycians, where Amycus had been defeated, he says, IV. 344, 345: "Rursusque capessunt aequora, qua rigidos eructat Bosporus amnes."

Theocritus, in the twenty-second Idyl, tells the story of the encounter between Polydeuces and Amycus, and for his purpose the scene is everything, the location nothing. Yet he makes it clear that the Bosporus and the Symplegades have been passed before Amycus is encountered by the Argonauts.³⁵ A similar location on the coast of the Euxine is given by Pliny³⁶ but it is to be noted that in this passage he flatly contradicts his own statement in Book V. 43 that the Portus Amyci is on the Bosporus. It appears from Gyllius (p. 323) that a certain Hermolaus also insisted on the location of the Amycus affair on the coast of the Euxine.

Let us now return to the scholium on Apollonius Rhodius II. 159 referred to above, and we may find here an explanation of the Bosporus location. In this scholium Androetas of Tenedos is credited with the statement that there was still in his time a laurel tree of goodly size at the scene of the fight, that the place was inhabited, and bore the name "Amycus," and that it was five stades distant from the Chalcedonian Nymphaeum. We are immediately reminded of the laurel tree mentioned by Apollonius

³³ Preller, *Gr. Myth.* II. 224 expresses this same opinion, with the additional suggestion that the place was near the entrance into the Bosporus. The opposite view is held by Otto Frick, *Dionysii Byzantini Bospori Anaplus ex Gillio Excerptum*; Progr. Gym. Wesel 1860, p. 34n, and by Frederick Weisler, *Specilegium de locis scriptorum veterum ad Bosporum Thracium pertinentibus*, both of whom place the Amycus episode on the Bosporus.

³⁴ The Heroes would pass through the Gulf of Nicomedia on their way toward the Bosporus and the court of Amycus may have been anywhere along its shore.

³⁵ vv. 27, 28.

³⁶ H. N. XVI. 89.

Rhodus,³⁷ to which the Argo was moored when the heroes came to land, and whose foliage was used for wreaths which the heroes wore during the feasting after the victory over Amycus. Indeed the laurel tree would seem to have been a datum of the Amycus story, for it appears repeatedly, for example in Pliny H. N. XVI. 89, but now not the kindly tree of Apollonius but a dangerous growth — *quantum mutatus ab illo! Eius (Amyci) tumulus a supremo die lauro tegitur, quam insanam vocant; quoniam si quid ex ea decerptum inferatur navibus, jurgia fiant, donec abiciatur*. The same tradition is given by the scholium on Apollonius II. 159, where a certain Apollodorus is credited with the statement that there is a shrine of Amycus, and if anyone takes a branch from the laurel tree, it provokes him to abuse.³⁸ This innocent laurel tree, then, seen by Androetas of Tenedos on the shore of the Bosporus, may be responsible for the tradition that the fight with Amycus took place there. Those who, in telling or writing the story, had placed the fight outside the Bosporus had not fastened it to any specific place, and so it was easy to bring it into the Bosporus, and, with the laurel tree serving as a peg to hang it on, this location was assured of acceptance.

This naïve process of clinching a story to a spot may be illustrated by a local Christian tradition which has to do with the Gulf of Ismid (Nicomedia) near Constantinople. A priest once had need to cross the gulf, and applied to the boatmen who ferried people across to take him free of charge in recognition of his priestly dignity. The boatmen refused, even after the gentle urging of the priest. He then told them that he did not *need* them: that he could walk across the gulf dry-shod if none of them would consent to take him in a boat. Then, amid the jeers of the boatmen, he started across, and as he walked, a narrow tongue of sand was miraculously spread out before his feet. But when he had gone far enough to show that he would really get across the gulf, the boatmen, seeing that if he walked all the way to the other side, their business would be forever ruined (for

³⁷ II. 159, 160.

³⁸ It is tempting to think that the dangerous qualities attributed to this tree were a result of the association of Medea with the heroes on the homeward trip.

what would boatmen have to do where there was a path of dry sand for the traveler?), hastily came to him and begged him to get into one of their boats. This he did and was carried to the other shore. The conclusion of the story is this: "And if you do not believe it, the sand-spit is there (and indeed it is) and you may go and see it!" The suggested proof would have appealed to Androetas of Tenedos. He was equally logical in the matter of the laurel; or, it might be fairer to say, the tradition which he set down was equally logical.

We have noted twelve points on the Bosphorus where Argonautic associations clung, and have shown by using some of the stories as illustrations that much of this tradition is of late origin. These late bits of tradition arose generally in one of two ways: they were either the creation of local tradition or stories attracted from elsewhere at a time when Byzantium was an important city and the shores of the Bosphorus were familiar ground. We may now go further and ask what the saga of most ancient times had to say of the Bosphorus. The answer to this question must be that, apart from the Symplegades, there was nothing in the oldest story having to do with the Bosphorus proper. We have already noted that the Bosphorus, to the heroes of the *Argo*, was a nameless strait, and that, for the early minstrels, the Symplegades were probably the shores of the Bosphorus itself. Other details of the voyage may have belonged to the earliest form of the story, and some of them may have been localized on the Bosphorus soon after the Symplegades were placed at the northern end of the strait. It would seem that as early as the classical period the three Bosphorus incidents of Apollonius (the visit to Phineus, the worship at Hieron, and the Symplegades) had each been duly set in place; for the act of worship is mentioned by Pindar in the Fourth Pythian,³⁹ and Sophocles locates the punishment of Phineus on the Bosphorus,⁴⁰ though he does not indeed connect him with the Argonauts. For the other incidents which have been mentioned there is no testimony in extant classical literature — these were embroidery on the original fabric of a charming tale.

³⁹ Il. 204-206.

⁴⁰ Ant. 970 ff.

ROMA PRAEVLSTEADIANA

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The writers who get into manuals of manners and customs, are in a sense the historians of ancient life. They seem to be always before us in their professional capacity, as representatives of classical culture. They have on their togas or their himations, their wreaths, their sandals, — the whole regalia, in fact. What we should like to do is to catch them off their guard. We do so in the streets of Pompeii. We do so in the letters of Cicero. And if we think of them as potential violators of the Volstead Act, we should like to have before us, not an Alcaic strophe containing epithets of Bacchus, nor a vase-painting portraying a dancing Maenad, but a lush gentleman arraigned before a justice of the peace for having had a spirited altercation with a lamp-post. Or else, we might be glad to have a glimpse into a Roman or Greek cellar.

One such glimpse is afforded us, of all unlikely places, in the great *Corpus Juris* published by the emperor Justinian. If it had been anywhere else, it would be necessary merely to refer to it. For example, wines are catalogued in the *Encyclopedia* of the venerable and garrulous Pliny. His book is not exhilarating reading but it is on every shelf, it is translated and duly excerpted into *Manners and Customs*. Law-reports, however, are scarcely human documents, in most eyes. Once the hand of the law is placed even upon sparkling fluid wickedness, it exhales into an abstract formulation of rights, powers, privileges and immunities.

Yet flesh is grass and at some time before 210 A. D., a Roman *paterfamilias* with an extensive cellar, bethought himself of his latter end and called in his lawyer to make his will. It was al-

ready axiomatic that two lawyers are necessary for a will — the one who frames it and the one who is called upon to set it aside. It is the opinion of the latter that is generally preserved, as is the case here.

In this instance, the second lawyer was a most considerable personage, Domitius Ulpianus, of Tyre in Phoenicia, the most learned jurist of his time, associate of the great Papinian, and one of His Imperial Majesty's most privy Privy Council. Doubtless the will was presented to him for an authoritative opinion, before it came to litigation. The provision in question was simple enough. One John Doe, — or Gaius Seius, — of sound and disposing mind and memory, has instituted a nephew, let us assume, as his heir and executor, but has somewhat mitigated the grief caused by his own demise, by adding a disturbing paragraph: "To Lucius Titius, my heir shall give all my wine." Disconcerting as the bequest is, it is direct and unequivocal.

But, ah, my learned brethren, is the question so simple? What is wine? We may remember courts in recent times, less distinguished than that of Domitius Ulpianus, which had to struggle with the question, "What is whiskey?" The cellar is opened and proves to contain a quantity and variety of alcoholic mixtures, sufficient to float a political convention into temporary consideration of public interests. Does all go to the fortunate legatee? There are wines and wines here. There is the legitimate daughter of the grape, and there are several jars of potabilities which are wines only because they have, let us say, a kick, — *calcitratum habent*, as the learned Temulentius expresses it. The heir-executor is quite sure that the latter are not wine. He has, no doubt, personally investigated the matter. Lucius Titius, again, holds the opinion firmly that that is wine which has a vinous effect on those who partake of it. And all these jars have such an effect. He will swear to it.

Let us therefore hear the judgment. It is taken from the 23rd Book of Ulpian's Commentary on Sabinus; and is now to be found in the 33rd Book of the Digest, the 6th Title (headed, "On Bequests of Wheat, Wine and Oil") — the 9th Fragment, the first three sections.

"If any one bequeaths wine, that term includes everything that is derived from the grape and has not changed its nature. If *mulsum* is made of it, that will not properly be included, unless, to be sure, the testator in his lifetime, (*paterfamilias*) has indicated that this was his understanding. Certainly *zythum*, which in some provinces, is made of wheat or barley or bread, will not be included. Also *camum* will not be included, nor *cerevisia* nor *hydromeli*. What about *conditum*? I think this too is not included, unless the testator was of a different opinion. *Oenomeli* clearly, — that is, very sweet wine, — will be included. Also *passum*, unless there was a contrary intention. *Defrutum* will not be included, because it is rather to be classed as a preservative. *Acinaticium*, again, is evidently included in the expression 'wine'. *Cydoneum*, and any other thing that is not derived from grapes at all, will not be included. Likewise vinegar will not be included under the term 'wine'.

"Yet all these things are excluded from the term 'wine', only if we can be satisfied that they were not considered wine by the testator. Otherwise, as *Sabinus* says, everything is included under the term wine, that the *paterfamilias* himself classed as such. Therefore, even vinegar, if the *paterfamilias* considered it as wine, will be included, — also *zythum* and *camum* and the other things toward which men may feel as they feel towards wine, or which they may use as wine. Moreover, if all the wine that the *paterfamilias* had, turned sour, (*Eheu!* Italics are the translator's.), the bequest will not thereby be lost.

"If a man bequeaths vinegar, the bequest will not include such vinegar as the testator considered wine. But *embamma* will be included, because it is a kind of vinegar. Again if a man bequeaths all the wine that he has and it turns sour, (before his death, but after the making of the will), it will be included in the bequest of wine, although the *paterfamilias* himself moved it into the vinegar cellar, because the reference in the will is to that which was wine at the time the will was made. That is the true rule, — unless a contrary intention is shown in the will."

It may well be that this was, after all, not a single cellar, but merely the hypothetical contents of what Master *Ulpian* thought was a possible and distributable estate. But it is more satisfactory to think otherwise. Certainly it can not have been exclu-

sively a discussion of supposititious cases. Roman juriconsults did not proceed in that way. We can feel assured that this was in whole or in part the picture of an actual, — or of several actual — supply closets.

With all this before them, one can easily understand that the heir and the legatee would be of different minds on the important question of what was wine. If they were polite and determined, there might have been a number of carryings to and fro. "The legatee sends his compliments to the heir, but is returning the three casks of excellent vinegar, recently sent, doubtless by mistake, to his house. The bequest, he begs leave to mention, calls for wine, and he, (the legatee) will trouble the heir for those sixteen amphorae of conditum and mulsum, he saw in the third bin from the left." "The heir is deeply appreciative of the legatee's self-denial, but cannot bring himself to accept the three casks of first-rate wine bequeathed to the legatee. He, (the heir), and the paterfamilias, — whose soul the gods assoilzie! — have frequently toasted His Majesty in goblets filled from these same casks. As for the conditum and the mulsum, he would gladly surrender them to the legatee, were it not that a sensitive regard for the purity of the Latin tongue, makes it impossible to class them as wines. (Vide s.v. Vebsterius, Vorcesterianus, Lexicon Oxoniense etc.)"

And if they were not polite, they might have proceeded to expressions of what Horace calls Italian vinegar, which leads to broken jars, broken heads, and the spilling of zythum and mulsum and camum and oenomeli, destined for better uses than the instigation of quarrels.

Must we catalogue and describe all these things? I suppose there is no help for it. Mulsum, it appears, was a mixture of wine and honey, a false Tokay, or a bastard Port, not to be confused with oenomeli, which was not wine and honey, but wine sweet as honey, wine made from rich, fat grapes, — nor with hydromeli, an honest mead fit for the honest heavy wits of Boeotia or Abdera. Camum and cerevisia were indisputable beers, and zythum was what Ulpian says it was. Conditum

again was a highly spiced wine. *Passum* was raisin-wine, and *acinaticium* an especially rare variety of it. As for *defrutum*, that was new must, unfermented and boiled down to half its bulk or less. *Cydoneum* was an apple or quince cider from Crete, while *embamma* was a kind of sour soup or sauce.

Evidently our Syrian jurist had not spent all his life commenting on Sabinus, or deciding causes. He knew what was wine and what was not. Cider and beer and mead, he respects, but he can scarcely imagine any sane man calling them wine. Old Sabinus, — who lived nearly two hundred years before him, — lays down the rule that the intention of the owner governs, and Ulpian grudgingly admits that there might be hinds who would confuse the juice of the grape with derivatives of other fruits. Of that strange thing, *zythum*, squeezed from barley or wheat or — Heaven help us! — bread, what shall any one say? It sounds dangerous. Did people really imbibe this decoction? And did they live? Will there be men now who will add this to the list of home-brews? I trust the police will interfere, before bread that is unavailable for puddings and French toast, is flung into vats and turned into wood-alcohol.

But the good taste of the eminent lawyer is indicated by his feeling toward grape-juice perverted from its proper function. There were those who took fresh juice of unquestioned grapes, boiled it, put in into jars and called it wine. Ulpian knows better. It is *defrutum*, good for pickling, doubtless, *conditurae loco*, but he will not drink it. Then you may mix your wine with honey or soak aromatic herbs into it, and uncultured palates will smack their lips over it, but it must not be served as wine to the Right Honorable, the Imperial Councilor. Doubtless he had suffered while *parvenus* decanted vinegar and praised its bouquet. If vinegar, why not unmistakable *embamma*, — which suggests in sound, and perhaps suggested in taste, an embalming fluid. We may feel some confidence that this estate was justly distributed.

There is more to the passage in the Digest than we have excerpted. But the rest of it runs off into law, and therefore

ceases to concern us. When at the present day, we are gathered before glasses of defrutum, of cydoneum and hydromeli, of vinegar and perhaps embamma, some of us, if we are incorrigible and unregenerate, may think back with envy to the judgment and opportunities displayed in Ulpian on Sabinus, Book the Twenty-third.

THE CLASSICAL READING CIRCLE

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The number of registrants in the Classical Reading Circle is interesting. From the standpoint of the large membership in the Classical Association, it is relatively very small. But, in the light of recent changes in methods of teaching the classics and the consequent addition to the teacher's load, the response is encouraging. Some of the letters merely announce a registration for certain authors and works. Others, while registering, also ask for lists of annotated textbooks. But in all of the letters there seems to run between the lines an optimism, a will-power, a determination on the part of the teachers to grow and to secure a "deeper background" for their teaching.

"Depth of focus or field" in a picture is stressed by the best photographers, especially if some portion of the picture is to be enlarged later on without a blur. This "depth of focus" is usually obtained by contracting the shutter of the lens and lengthening the "time of exposure" accordingly. The "snapshot" is usually taken with shutter wide open and with the shortest possible exposure. Some pictures are possible only with long exposures, others only with snapshots. But, when a given lighting is such as to permit both kinds, there is a temptation to use the snapshot only, thereby losing that finer photographic quality which comes from the longer exposure and its resultant depth of focus. The true photographer uses the snapshot only when compelled by circumstances. The exclusive use of the snapshot is a mark of the amateur, although this method does secure many interesting and valuable views and records which would otherwise have been lost. Our cameras provide also for an exposure called a "bulb" — a compromise between the snapshot and the usual definite "time-exposure." This, too, serves a

definite purpose. One who has learned to use also the "bulb" successfully has taken a forward step on the way to professional photography. Thus, we have the three types, each performing a special service and bound by certain limitations. A true photographer uses all these three methods in their proper places.

This very familiar distinction applies, in a general way and with obvious limitations, to the classical field.

Among teachers of Latin there is much variation in their amount of previous training and in their attitude toward the work after teaching has once begun. In fact, at the present time some teachers have studied Latin only one year in college, some no Latin beyond Vergil, and others even less than that. After the teacher has entered upon his duties, there is in some cases an inclination to rely almost entirely on knowledge and training previously acquired and to do no more reading in Latin and no more reference work than seems necessary. The tendency seems to be to concentrate exclusively on the author in a given course. This first stage corresponds, in some measure, to the "snapshot" period in the experience of the photographer.

However, much more than this is required for successful work in teaching. The first essential is, of course, a clear understanding of the language and subject-matter of the author presented in a given course. The amount of Latin to be studied and of reference work to be done in connection with the teaching, in order to secure this clear understanding, depends on the previous training of the teacher. Those who have studied Latin only four or five years or even less would greatly benefit themselves, their classes, and the cause of the classics, if they would immediately join the Reading Circle and plan for more reading with some college or university, either by correspondence or in summer school. (On this point you will find interesting suggestions in the editorials of the January number of the *Classical Journal*).

But, irrespective of former preparation, the work in the classroom calls for a large amount of reference work and a careful study of modern methods of teaching the classics. There are so many fascinating, instructive, and necessary works and periodicals

bearing directly on the subject-matter and on proper pedagogical methods and devices. Most of these helps represent years of patient and laborious scholarship. They have greatly enriched and vitalized our classical courses. They save the teacher much time in securing a broad view of ancient civilization and presenting it properly to students. All progressive teachers make as diligent use of these aids as a judicious distribution of time permits. This broader conception of the work, even if it is concentrated on the author presented in a given course, marks the second stage in the teacher's career.

Good judgment, however, is necessary. Otherwise, these attractive and helpful works and articles consume so much time and energy that the teacher is forced to confine his daily reading in the authors to the ground actually covered in class. This practice eventually prevents him from arriving at the third, or truly professional, stage. Just as the true photographer with a genuine love for his art tries to secure a greater "depth of focus or field," whenever possible or desirable, so a real teacher of the classics seeks a greater "depth of field" for his work. This he does by embracing every opportunity for extending his reading of classical authors in the original languages — whether this be done by means of post-graduate courses at the university or private study at home. This private study is made easier by correspondence courses or by the Classical Reading Circle. Such a desire for additional reading is an essential characteristic of the professional teacher who loves his subject.

The recommendation of this regular reading, in addition to that which is done in the classroom, would seem to be superfluous. And yet most of us have been negligent at times in this matter. It is so easy to allow the regular routine to hold the mastery and thus postpone the reading. In fact, we are still somewhat under the influence of some of our graduate and undergraduate courses, in which so much time was needed for studying *about* the classics that special efforts were required for reading *extensively in* the classics themselves as literature. The golden mean is difficult to find. At any rate, as teachers, we are obliged to seek and find a proper balance, if we are to do the best work.

In fact, unless we do so, we shall contradict the spirit of the traditional system of teaching our subject. We are all familiar with those opponents of the present method of classical instruction, who claim that there is no adequate return for the time spent by the student in translating classical authors. These critics assert that the only desirable and attainable value, namely, an appreciative knowledge of classical civilization, can be gained far more easily and successfully through modern translations and commentaries. Most classicists have always maintained that the practice of translating from the original Latin and Greek has certain distinctive and essential values in classical instruction. We desire our students to develop a love for the regular work of translation and to elect still more Latin and Greek. Yet, some of our teachers have read no more Latin in college than was required for getting the desired certificate and, after graduation from college, little more than is studied in the high school classes. By so doing, we unconsciously make an indirect admission of the correctness of our opponents' criticism. If we, who have read a fairly large amount, have not acquired a real desire to know the classical literature more intimately, how can we expect our students to acquire such a desire?

A partial explanation of this situation is that teachers of the classics are, as a rule, extremely busy. In fact, we are pressed on all sides by a great variety of excessive demands. But the solution lies rather in a judicious distribution of time and emphasis, at least to the extent of changing the reading in the classroom annually within the latitude permitted by the College Entrance Examination Board. (College courses have, as a rule, allowed more elasticity and variation from year to year, thus giving greater opportunity for further reading to the college teachers who so desire.) If this distribution is made, there is time for meeting the immediate demands of the author in a given class, for studying reference works and articles on method, and for doing advanced reading in the graduate school or at home.

This additional reading not only advances the cause of the classics but brings personal rewards to the teacher himself.

First, the teacher thus receives more recognition, higher professional standing, and earlier promotion.

Secondly, the teacher gains new power and confidence and creates a new atmosphere in the classroom. Even though he may not possess all the qualifications which characterize the "born teacher," nevertheless, through his intimate knowledge of the classical literature and his love for it and through the student's instinctive consciousness of this fact, he wins the student's admiration and respect, thereby partly making up for deficiency in magnetism and method. Many of us can recall such teachers from our own school days.

Thirdly, when the teacher frequently throws before the class a portion of some other work by the same author, he keeps the interest of the class alive, as Miss Clarke noted in the January number of the *Journal*.

Last, but not least in importance — the teacher's effort to read something new daily, in addition to the other work, leads him to understand and appreciate better the experience of his students. They, too, have other work besides that of the Latin classroom. Each year they, too, pass from one Latin author to another and consequently from one field of vocabulary, style, and thought to another. Some of them, probably, are only of average ability — not of the select type for which our requirements seem to have been established in the past. It is a coincidence that this resultant sympathy of the teacher for the student was mentioned both by Miss Bentley and by Miss Clarke in the January issue and that lack of space prevented me from discussing it in my article in the October number. This coincidence shows how fundamental this truth really is.

When we see what benefits the teacher who has reached the third stage of his career confers on himself, on his students, and consequently on the cause of the classics, surely more of us will determine to seek that "depth of field" which comes from giving a longer "time-exposure" to the reading of something new in the classics themselves.

THE TULLIANUM AND SALLUST'S CATILINE

By TENNEY FRANK
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The Tullianum at Rome is one of the sites which I find that all teachers of Cicero place early in their itinerary about the city. Their interest goes deeper than the mere memory of the Catalinarian orations and of Cicero's dramatic pronouncement *fuereunt* which only temporarily closed a harrowing episode, for they rightly realize that the famous conspiracy was the event that aligned the actors for the last scene of the Roman Republic. Sometime ago when I happened to play the voluntary guide to a group of teachers who knew their *O tempora O mores* better than I, it became all too apparent that my standard answers about this place, cribbed hastily from the guide books, were far from adequate. High school teachers, it seems, can be observant and critical. Because of the discomfitures of that day I have attempted to submit the building to a detailed examination and here offer what I have found, so that teachers may, if they wish, revise the tralatitious errors of text-book notes.

In discussing the prison I would ask the reader to refer for illustrations to Platner's *Roman Topography* or Huelsen and Carter, *The Roman Forum*. It will be seen that there is a lower chamber, the Tullianum proper, formed like a truncated cistern which is roofed over with an almost horizontal stone vault. This chamber is not round, for on the Comitium side a segment of the circle has been displaced by a straight chord, apparently to make more room for the Comitium. Furthermore this chord has been shifted slightly at a second reconstruction. Above this Tullianum a new chamber was later built, also entirely of stone, with a normal barrel-vault. This upper chamber is trapezoidal in plan, since its south wall had to be built obliquely to conform to the line of steps that ran from the Forum up to the Capitoline past

the basilica Opimia. Only these two rooms now remain of the ancient prison, but Roman authors make it clear that there once were several other chambers.

There are two different theories about the early purpose of the Tullianum. Pinza¹ suggested that it was originally a *tholos* or bee-hive tomb like those of Mycenae. This view would make the structure pre-historic. However, the material and regular workmanship at once eliminate this idea. The blocks are all equally high, 56 cm., and worked with a uniformity that is not found in Italy before the third century B.C. Furthermore the stone is the famous peperino of the Alban mountains which does not appear anywhere in Rome before the third century B.C. If one considers that this structure is built at a stone quarry which was used during the early centuries of Rome, when one cannot possibly explain why stone should have been brought from the Alban hills while the quarry was still open, this effectively destroys any theory that the Tullianum was early, as it puts an end to the Roman etiological legend that it was built by Servius Tullius. Its date is about 250 B.C., and the first reliable reference to it seems to be the one used by Livy 29, 22 in telling the events of 204 B.C.

The second view derived from etymology (*tullius*² = a jet of water) would make of it an early spring house. What is fatal to this theory is that the third century level³ of the Comitium in front of it has been found in recent excavations to be several feet below the floor of the Tullianum. That is to say, the bottom of the chamber (which was once deeper than it is now) was above ground in the third century: obviously not a plausible place for a spring or well. When the ground in front and behind was filled in to some extent, apparently in the Gracchan days, water probably collected here,⁴ and when Caesar raised the level of the

¹ Pinza, *Rendiconti dei Lincei*, 1902, 226 ff.

² Festus (ed. Lindsay) p. 482. However, Festus connects the name Tullianum with Servius Tullius, *ibid.*, 490.

³ The third century level of the Comitium was 11.8 meters above sea-level; Caesar's level was about 13.20. The floor of the Tullianum is now 14 meters above sea-level, but the original floor, if we accept Sallust's depth of twelve feet, must have been about 12.30.

⁴ See the anecdote of Jugurtha in Plutarch, *Marius*, 12.

Comitium once more it apparently became necessary to raise the floor of the Tullianum also. The present floor, which is less than six feet below the ceiling, is modern, as is the drain. In Sallust's day the floor was about six feet lower (Sallust, Catiline 55), and there is no evidence from classical times to support the tradition repeated by modern guides that the bodies of executed prisoners were disposed of by way of such a drain.

The Tullianum, then, was neither a tomb nor a cistern, nor is there any proof that it ever had a corbeled ceiling. The courses (four are visible, while there are probably two more under these) were built in narrowing circles so that the roof beams might be made of moderate lengths. Some of the cuttings for these beams, which originally supported the roof, may still be seen. In fact, it was doubtless the old oak roof, which seems to have been in place in the Gracchan days, that gave the name *robur* to this old death chamber. Valerius Maximus (6, 3, 1) states that some of the Gracchan followers were executed by being *praecipitati de robore*, that is to say, hurled into the chamber and strangled by a rope that was tied to the oak beams of the ceiling. The straight chord is not of native rock lying in situ, as the handbooks say, it is built of the Etruscan stone which was commonly used in the second century B.C. Cato who built the first basilica nearby may well have had this done. The upper chamber was built after the Gracchan times, as is proved by the material,⁵ a combination of four different varieties of stone which were used together for only a short period, about 100 B.C. When the upper chamber was built the chord in front was moved a few degrees so as to serve as a foundation of the front of the upper chamber. But at that time the lower chamber still had a wooden roof. The horizontal vault, of which Sallust speaks, was placed sometime later, as can be seen from the way that its stones fit into the walls of the upper chamber. In fact, flat arching first appears at Rome in the Tabularium, which was finished in 78 B.C.

The story of this structure is, therefore, as follows: a circular prison about twelve feet deep with a strong oak ceiling was built

⁵ On Roman building materials see Vol. III of the Papers and Monographs of the American Academy in Rome (forthcoming).

about 250 B.C. When the Comitium was remade about 180 B.C. a segment was cut off on the east side and a straight chord substituted; about 100 B.C. a flat stone vault took the place of the timbered ceiling of the lower chamber. Since Sallust's day the floor of the lower chamber has gradually been raised because of the accumulation of water due to the successive changes of level in the Comitium on the east.⁶

We may then comment on Sallust's description (Catiline 55) as follows: *est in carcere locus, quod Tullianum appellatur*. The "carcer" consisted of several rooms of which the Tullianum was the death chamber. No satisfactory explanation of the name has been offered, as none has been found for the medieval appellation "carcer Mamertinus." Neither the ancient reference to King Tullius nor the etymology found in Festus (tullius = a jet of water) seems applicable. Possibly it bears the name of the official who had it erected.

Ubi paululum ascenderis ad laevam. It is apparent from this phrase that the entrance to the carcer in Sallust's day led from the Comitium into a room that lay north of the Tullianum and that there one turned to the left and entered the chamber above the Tullianum by a few steps. This doorway can no longer be seen, having been closed up by a thick medieval wall.

Circiter duodecim pedes humi depressus. The depth is now less than six feet, but there is no reason for questioning Sallust's statement that it was twelve in his day, since the floor is certainly not ancient and lies more than six feet above the third century level of the Comitium. In point of fact the chamber was not literally *humi depressus*, but when Sallust wrote after Caesar's death the ground had been filled in about it, and since the only entrance to this chamber was by means of a trap in its roof, it appeared to be wholly underground.

⁶ The underground rooms east of the via Marforio which Parker (Primitive Fortifications of Rome, plate xl) assumed to be a part of the old carcer, are in reality a part of the Julian Forum. The strong travertine façade in front of the Tullianum which bears a building inscription of the consuls Rufinus and Nerva was erected about 22 A.D.

LATIN SECTION PROGRAMS AND LATIN TEACHING

By A. W. BURR
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Any extended visitation of Secondary Latin classrooms and attendance upon Latin teachers' meetings will reveal how far the programs of the meetings come short of the needs of the classroom. "An Old Roman Cook Book," "The Aeneid as Literature," "Ancient Wit and Humour" may be interesting, but the problem for three-fourths of the teachers present is how to get Henry and Mary to master Latin forms, Latin sentence structure, Latin vocabulary in the first two years. The study of Latin is not so necessary, so interesting in this day and generation that the teaching of it makes little difference. Latin goes today by the way it is taught, and needs the best ways of the 20th century. The ways and ends of centuries ago are hopeless. The place of Latin in daily life is different, and the boys even are very different. Nevertheless any visitor will find far too much that is traditional in Latin classrooms. Teachers know their subject, but not the psychology for putting it across nor the purpose of its study. Today Latin needs the help of the study of mental processes, of the reactions of Henry and Jane.

Out of the experience of many years in Secondary Latin, and from a wide observation of Latin teaching last year, the writer suggests to program makers some discussion of such topics as the following:

1. Should the drill be upon model word forms, or upon case and verbal endings with an analysis of Latin forms?
2. Shall the drill for vocabulary be upon word lists, or by many rapid re-readings in translation?
3. Is it best to keep up a comparison of "how we say it" and "how the Latin says it" in first year Latin?

4. How may the Latin of the first two years be made to contribute to the learner's English vocabulary?
5. Shall the subjunctive be first approached through the Grammar, or by the various meanings of its accompanying conjunctions?
6. Is pronunciation of Latin introduced better by imitation of the teacher or by rules, and should pronunciation of the text come before or after its rendering into English?
7. How far is the oral and the written minding of Latin quantity possible and wise?
8. Should pronunciation, translation, and syntax be a part of each recitation, or should each be continuous, though by several pupils, through lesson or chapter?
9. How may the inattention of reading ahead while one pupil is reciting be lessened?
10. What forms of written work are worth while?
11. What classroom models of work by the teacher might be helpful?
12. Should the aim of the pupil's rendering be to reveal the syntax, or to match the Latin with its English equivalent?
13. Should assignments conform to the lessons of the text book, or try to make new forms and principles precede by a day their use in sentences?
14. How may teacher's know how their pupils study their Latin lessons?
15. In what ways may the better pupils be used in class and out to help those behind and slow?
16. What sight translation is profitable in the first two years of Latin?
17. Shall we parallel the English and Latin Grammars in the eighth and ninth grades?

The discussion of any three of the above questions in papers, not over ten minutes long, followed in each case with fifteen or twenty minutes of discussion and experience from the floor, ought to bring help to many teachers. The only live Latin Section that the writer has attended was so conducted.

Notes

CAESAR B. G. VII, 46. 1

Oppidi murus a planitie atque initio ascensus recta regione, si nullus anfractus intercederet, MCC passus aberat.

Scholars and commentators have found a puzzling problem in the subjunctive condition and indicative main clause of this sentence. In their desire to reach a definite conclusion they seem too often to have forgotten that we are prone to approach such a passage in a spirit quite foreign to that of a Roman reader.

It is very likely that Caesar himself would be quite at a loss, if he were required to sort out all the ablatives he ever used, and to assign them categorically to places in the pigeonholes which the grammarians have devised.

He might indeed need to burn the midnight oil in an endeavor to decide whether he originally meant a given ablative to express cause, influence, motive, or means — and, on rising the next morning, he would be very likely to shift it to a different box!

In his writing, he required no other guide than an instinctive feeling that kept him within the bounds of the general range of meaning appropriated by the ablative case. It is quite untrue to the facts of language to insist that each example belongs, without appeal, to some one particular category.

The imperfect subjunctive in a conditional clause likewise opens up a considerable range of possibilities, as shown by the discussion that has centered about the passage above quoted. The interesting thing about it all is the fact that there is no question about the general meaning of the sentence; it is the syntactical problem that causes the discussion and difference of opinion.

Without pressing for a definite decision on this point the present note aims to direct attention to one or two possible methods of interpretation that thus far have received little or no attention.

In the first place, by turning to the text of Caesar, it will be seen

that the first three paragraphs of chapter 46 forms a parenthesis, the writer pausing here long enough to describe the prospect that intervened between his own line and the walls of the enemy.

In view of the fact that the whole parenthesis is devoted to general description, it occurs as not impossible that the condition is iterative, i. e. that it refers to the experience of anyone who had occasion to climb that hill.

Of course, a subjunctive in an iterative *si*-clause has no effect upon the form of the main clause. It is true, however, that Caesar does not use the subjunctive very much in iterative conditions; yet there are clear cases, e. g.

B. C. iii. 110. 4: quorum *si* quis a domino *prenderetur*, consensu militum eripiebatur.

However, a much more attractive explanation of subjunctive condition with indicative main clause can be found by approaching the sentence from another angle.

Thus, it may be noted that the passage would still be quite complete in point of sense, if the condition were dropped out altogether: "Along a straight line (*recta regione*), the wall of the city was distant twelve hundred paces from the plain and the beginning of the slope."

This observation alone is sufficient to justify the use of the indicative in the main clause. As for the condition, there would be two possibilities; (1) it might be regarded as parenthetical, or (2) it could be attached to *recta regione* as an oppositional and explanatory adjunct. In either case the translation might run: "along a straight line, (i. e.) should there be no zigzagging."

Whether parenthetical or appositional, the imperfect subjunctive would express a future from a point in the past, without any effect upon the form of the main clause, as noted above.

The use of a subjunctive *si*-clause as an appositional and explanatory adjunct to a noun is of common occurrence; but since it is unfamiliar to many, a single example is appended:

Livy xxi. 10. 4: Iuvenem flagrantem cupidine regni *viamque unam* ad id cernentem, *si* ex bellis bella serendo succinctus armis legionibusque *vivat*, velut materiam igni praebentes ad exercitus misistis.

These words are supposed to be spoken in the Carthaginian senate by one who had opposed the sending of Hannibal into Spain. Now

he says: "You have sent to our armies a youth aflame with eagerness for dominion and who sees but *one path* to it, *namely if he live engirt with arms and legions*," etc. Further illustration of this usage can be found elsewhere.¹

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CAESAR AND THE PEARLS OF BRITAIN

Suetonius, in discussing Julius Caesar's manner of living, alludes to his fondness for works of art, gems, embossed ware, statues, and pictures. In connection therewith the biographer tells us: "*Britanniam petisse spe margaritarum, quarum amplitudinem conferentem interdum sua manu exegisse pondus.*"¹

Now of course Caesar may have cared for pearls because of their beauty, but manifestly he did not invade Britain primarily to secure them. Caesar's two achievements during the years of the Gallic Wars that made the greatest impression on the Romans were the crossing of the Rhine and his expedition out into the Ocean to the land at the end of the world ("*ultimos orbis Britannos*"),² "sundered once from all the human race." Thus it is that in Florus' account of Caesar's Gallic triumph³ he says: "*hic erat Rhenus et Rhodanus et ex auro captivus Oceanus.*" So too does Cicero in his speech *Pro Marcello* (9.28) select for special mention "Rhenum, Oceanum, Nilum."

Caesar's motive in invading Britain was clearly not to hunt pearls. That Britain produced them, we know; Tacitus and Ausonius⁴ both tell us so, the former declaring of Britain:⁵ "*Gignit et Oceanus margarita, sed subfusca ac liventia.*"

Doubtless this tale of pearls in Britain had reached Caesar in Gaul, and it may be that he was eager to secure them because of a fondness for them, though we have no evidence of this other than

¹ The Si-Clause in Substantive Use, University of California Publications in Classical Philology, VII, pp. 129 ff.

² *Iulius* 47.

³ Horace *Carm.* I.35.29-30.

⁴ II.13 (III.2).88.

⁵ *Mosella* 70-71; cf. also Aelian, *Hist. Anim.* XV.8, Pliny IX.35(57).116, Pompon. Mela III.6.5, and Ammian. XXIII.6.88.

⁶ *Agricola* 12.

Suetonius' statement. Far more likely would it be that he desired the pearls because of their intrinsic value. He surely was eager to secure the wealth of Britain to add to that obtained in Gaul,⁶ but the expectation of wealth in silver and the like was not realized, as Cicero⁷ makes clear to us: "etiam illud iam cognitum est, neque argenti scripulum esse ullum in illa insula, neque ullam spem praedae, nisi ex Mancipis."

In addition to this natural desire, one wonders if there may not have been another motive. Remembering that the thought of his triumph must have been present in his mind and that the desire to overshadow Pompey must have gone with it, we turn to the latter's triumph and in connection with it we find certain statements of striking interest.

In the first place Pliny⁸ tells us: "Victoria . . . illa Pompei primum ad margaritas gemmasque mores inclinavit." And then Pliny goes on to relate that in the triumphal procession were "coronas ex margaritis XXXIII" and also "musaeum ex margaritis." But, most astounding of all, "erat et imago Cn. Pompei e margaritis, . . . illius probi oris venerandique per cunctas gentes, ficta ex margaritis, ita severitate victa et veriore luxuriae triumpho!"

If, then, Pompey's triumph made such lavish use of pearls, what more natural than that as a secondary motive in leading Caesar to go to Britain, may have been the desire to embellish the coming triumph with pearls, reports of whose presence in Britain had doubtless come to him? His pearls must needs surpass Pompey's, even as we are told he placed six *dactylithecae* of gems in the temple of Venus to surpass the one of Pompey.⁹ Now too can we understand why he tested the weight of the pearls he found in Britain; large and magnificent ones was he seeking, to adorn suitably the splendid triumph he had in mind. But his hopes were frustrated; the pearls were not the large ones he had hoped to find, but small and poor. And so not a pearl is mentioned in connection with his triumphs. Those he had gathered he sent to the newly erected temple of Venus Genetrix, to cover the corslet of his divine an-

⁶ Appian *B. C.* II.17.

⁷ *Ad Att.* 4.16.13; see also Plutarch *Caesar* 23.

⁸ *N. H.* XXXVII.1(6).12.

⁹ Pliny *N. H.* XXXVII.1(5).11.

cestor,¹⁰ a sea trophy for a goddess born from the sea, and originally a sea deity.¹¹

Aside from the desire to outdo Pompey, the splendor which the use of pearls in his triumph would have given it must have been an added incentive. For in Pliny's¹² list of things most precious we find the following: "*Rerum autem ipsarum maximum est pretium in mari nascentium margaritis.*" This list, it will be seen, includes both the materials actually used for three of Caesar's triumphs, citrus wood, ivory, and tortoise-shell,¹³ and also pearls, for which Suetonius tells us he sought in Britain.

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AN UNFORTUNATE MISTAKE

Typographical errors are the bane of editors. Like the pestiferous house-fly, they are to be met in all places and situations, appearing at times as if miraculously out of the blue. Correction of proof is trying enough under any circumstances, but when the correction of one error is occasion only for the creation of another, owing to our present method of type composition, it becomes something more than trying.

Two unfortunate errors of this sort have, to our regret, occurred recently in the JOURNAL. A printing of *es* as *et* (though this was corrected in the proof), makes the quotation from Cicero a mere gibberish (January, p. 242), and still more unfortunate, in McCartney's note in the March number, on Boasting as a Provocation of the Divine Powers, the author of the note is made apparently responsible for the following surprising utterance (p. 382): "The editors tell us that *sermo* means indiscreet or prudent remarks"! That he wrote "imprudent" is no doubt a balm to his own feelings; and that

¹⁰Pliny N.H. IX.34(57).116: "In Britannia parvos atque decolores nasci certum est, quoniam Divus Iulius thoracem, quem Veneri Genetrici in templo eius dicavit, ex Britannicis margaritis factum voluerit intellegi"; cf. also Solinus 53.28.

¹¹Roscher *Ausführliches Lexikon der Griechischen und Römischen Mythologie* I.1.402: "Die Aphrodite *Alvelas*, die göttliche Beschützerin des Aineias auf seinen Irrfahrten, dürfte wohl am besten als Göttin des Meeres aufzufassen sein."

¹²N.H. XXXVII.13(78).204.

¹³Velliens Paterculus 11.56.2.

he meant "imprudent" no reader of McCartney's always scholarly and edifying notes need have any doubt. [Ed.]

SPECIMENS OF PROFESSOR GOODSPEED'S TRANSLATION

When Paul came to Athens he was immediately brought in contact with the learned men of that city. Some of the Epicurean and of the Stoic philosophers argued with him, and some eager to learn concerning his message asked: *τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν*; Acts, XVII, 18. This sentence is remarkable as showing the classic language employed by these conservators of Athenian greatness. It has every characteristic of the Attic Greek at its best. "This ἂν with the optative had practically vanished from the vernacular, and it is an evident literary touch." Robertson, *A Grammar of New Testament Greek*, p. 938.

The word *σπερμολόγος* was used by Demothenes in the *De Corona*, where the orator seems to be quoting an earlier drama. It originally signified a bird which carried away the seeds sown by farmers, hence it became a rather euphonious word for a nuisance. These Athenian men used also the word *λέγειν*, a verb signifying the use of reasoned discourse, and not the ordinary *λαλεῖν*, and finally the demonstrative coming after both the noun and its article gives the effect of dignified delay.

There is nothing that shabby gentility loses with such reluctance as its superior language, and this sentence shows that these men, even if they could not think the great thoughts of Plato, could at least speak his great language.

Professor Goodspeed reproduces this effect with these words: "What is this rag-picker trying to make out?"

Paul meets these linguistic experts on their own ground and replies with a speech full of all the tricks known to the rhetoricians. His second sentence is: *ὁ οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτο ἐγὼ καταγγέλλω ὑμῖν*. Here he showed that he could out-Gorgias Gorgias himself, since he used the antithesis, the balanced sentence, and the equal clauses. The first clause has four words and ten syllables, the second clause has four words and ten syllables, each begins with the object, and in each the object is a neuter ending in omicron. The last clause ends with a "you," and a "you" is implied in the ending of the verb which closes the first clause. This superb piece in Gorgianic style is thus

translated by Professor Goodspeed: "So it is what you already worship in ignorance that I am now telling you of."

When Jesus was in the garden of Gethsemane, Judas and his companions came searching for him, and, as they approached, Jesus said with majestic simplicity, *τίνα ζητεῖτε*; just two words! This word *ζητέω* is one of the most exalted in the Greek language, it is used in Homer, is found three times in *Prometheus Bound*, and repeatedly in the most elevated scenes in Sophocles.

These two words in their dignity, brevity, directness, and elevation seem like a climax in some great Attic tragedy. Professor Goodspeed translates them: "Who is it you are looking for?"

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AESCHYLUS, HOMER, AND THE CYCLE

All arguments for the Homeric authorship of the cycle make much of the phrase, quoted by Athenaeus, that Aeschylus said, "His plays were fragments from the Homeric banquets." The word is better translated "portions," as the original word has no notion of smallness.

Very few of the plays of Aeschylus are connected with the story of the *Iliad* and the *Odyssey*, hence the assurance that Homer must have meant more to the dramatist than simply the *Iliad* and the *Odyssey*.

Victor Hugo in a discussion of the drama, its origin, growth, and history uses these words: "All the ancient authors of tragedy retail Homer, the same fables, the same catastrophes, the same heroes. All draw their waters from the Homeric river. It is everlastingly the *Iliad* and the *Odyssey* over again." Tous les tragiques anciens détaillent Homère. Mêmes fables, mêmes catastrophes, mêmes héros. Tous puisent au fleuve homérique. C'est toujours l'Iliade et l'Odyssée. *Introduction to Cromwell*, p. 5.

Here is a modern critic, a competent critic, who expresses the belief that not only Aeschylus but all his illustrious companions drew their plays entirely from Homer, and this is no shadowy and postulated Homer, but our Homer, the Homer of the *Iliad* and the *Odyssey*.

Had that sentence been written in antiquity, without the words *Iliad* and *Odyssey* being added, every critic would have been convinced that Homer must have meant the entire cycle, and had the

words *Iliad* and *Odyssey* been part of the sentence, these same critics would have found absolute proof that they were added at a time when men had begun to question the Homeric authorship of the cycle.

It seems to me that the sentence quoted from Victor Hugo should give pause to anyone who argues from Aeschylus to the Homeric authorship of the cycle.

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NORTHWESTERN UNIVERSITY

Current Events

[Edited by Clarence W. Gleason, Roxbury Latin School, Boston, Mass., for territory covered by the Association of New England and the Atlantic States; Daniel W. Lothman, East High School, Cleveland, Ohio, for the Middle States, west to the Mississippi River; George Howe, the University of North Carolina, Chapel Hill, North Carolina, for the Southeastern States; Walter Miller, the University of Missouri, Columbia, Mo., for the Southwestern States; and Franklin H. Potter, the University of Iowa, Iowa City, Iowa, for the territory of the Association west of the Mississippi, exclusive of Louisiana and Texas. News from the Pacific Coast may be sent to Miss Julianne A. Roller, Franklin High School, Portland Ore., and to Mr. Walter A. Edwards, Los Angeles High School, Los Angeles, Cal. This department will present everything that is properly news—occurrences from month to month, meetings, changes in faculties, performances of various kinds, etc. All news items should be sent to the associate editors named above.]

Arkansas

Fort Smith. — Miss Ruth Hamilton, instructor in the Fort Smith High School, sends the following account of some of the interesting "doings" of her Latin students:

We are having a club now, the "S. P. Q. R.," and at the last meeting we had a jolly time. We had a council of the gods on Mt. Olympus, with different pupils taking the parts of the gods. First, one of the boys in the Virgil class told a little about the Olympian deities. Then one had a talk on Apollo, and his oracles. One of the girls was dressed as a priestess of Apollo, and answered questions asked by the audience. The answers had been prepared before hand by the Virgil and Cicero classes. These were put in a pot hanging on a tripod. When a question was asked the priestess drew out an answer and read it aloud. Some of the misfits were so ridiculous! The last number was a playlet in Latin, with the main characters taken by eighth grade boys. They had their parts the best.

Illinois

Chicago. — Phi Sigma, the Undergraduate Classical Club of the University of Chicago, entertained its members and guests at a Roman Banquet Saturday evening, March fifteenth. The tables were arranged in true Roman style with large brass candlesticks shedding a diffused light over the merry banqueters. All the gods

and heroes of Greece and Rome were present, all appearing quite classic in their many colored tunics and himations. Little scrolls bearing the menu in Latin lay beside each spoon (the only silver used). Although the mixing bowls were filled only with grape juice, the dippers were kept busy to moisten the delightful food which was served. Between each course a slave passed around a bowl and a towel to clean the sticky fingers — it was very necessary with honey taking the place of butter. Apollo led some group singing; Calliope furnished pleasing music; Thalia read; and toasts were given by Sappho, Homer, and Demosthenes. Then ended a very enjoyable evening.

Indiana

Greenfield. — *Sapientia Minervae* is the apt name of a Latin paper published by Greenfield High School. Four well spaced pages, good print, and buff paper make this an attractive sheet. The editors have chosen to present articles in English or Latin as fancy or difficulty allows, but the subjects are interesting and of pleasing variety. That *Sapientia Minervae* is a live sheet is shown not only by articles on student councils, the late Woodrow Wilson, St. Valentine, basketball, affairs in the town and school, but also by descriptions of Latin banquets, rhymes and jokes, and articles such as *Catiline in U.S.A.*, a reference to The Tea Pot Dome, "How history repeats itself."

Iowa

Iowa City. — On January 29th, Professor A. J. B. Wace lectured on Mycenae under the auspices of the Archaeological Society. The full house which greeted him is indicative of the revival of classical and archaeological interest in this center.

The sixth annual conference of Latin teachers of Iowa was held at Iowa City February 15-16. Special features of the program were an esthetic dance, the *Roman Water Carriers*, done by members of the Classical Club, and a Latin playlet, presented by pupils of the University High School. Visiting scholars were Dean Walter Miller, Professor Grant Showerman, and Miss Loura Woodruff, all of whom gave addresses during the conference. An exhibit of teachers' devices, pupils' notebooks, clay models of ancient Roman objects, and textbooks attracted much attention.

Massachusetts

Cambridge.—A joint meeting of the Eastern Massachusetts section of the Classical Association of New England with the Classical Club of Greater Boston was held at Harvard University on Saturday, February 9. The audience was large, and the program, which was of unusual interest, was as follows: A Word of Welcome, Frederick A. Tupper, President of the section; The Results of Neglect of the Classics on College Work in the Modern Languages, Professor Charles E. Fay, Tufts College; Italy of Today, Professor Charles H. Forbes, Phillips Andover Academy; What Should We Do About Greek? Dr. Josiah Bridge, Simsbury, Connecticut; Lantern Talk: Casual Observations at the First Cataract, Professor Alice Walton, Wellesley College; Lantern Talk: Recent Work on the Acropolis at Athens, Professor George H. Chase, Harvard University.

In a carefully prepared paper Professor Fay discussed the subject of the Modern Languages from the view point of the Classics, and showed that the recent decline in interest and effectiveness in these studies ran parallel with the falling off in the Classics.

Of especial interest was Professor Forbes' paper, which consisted of topics of vital interest in the Italian life of today, interspersed with classical allusions.

Professor Bridge's paper called up an animated discussion on the subject of Greek, which was participated in by Miss Wellington of Manchester, N. H., Mr. Reed of Browne and Nichols School, Professor Cameron of Boston University, Professor Green of Harvard University, Dr. Roberts of the Brookline High School, President of the Classical Club, Dr. Lund, and others. The discouraging feature of the discussion was the fact that no one was able to propose an effective remedy, on account of the crowded condition of the Secondary School curriculum. Professor Cameron also made a brief announcement of the interesting work of the reading section of the Classical Club, which meets in the Classics library of Boston University.

Michigan

Marquette.—The high school at Marquette celebrated Washington's birthday with a program of orations and songs by pupils in the Latin department. The programs were attractively printed in Latin, and the subject matter was well planned both for interest and in-

formation. There were familiar *Carmina*, *Vexillum Stellatum* and *America*. Orations were also listed under the titles *Guasintonius*, *Defensor Patriae Suae*; *Primus in Civium Cordibus*; *Reipublicae Studiosissimus*; and *de Vita Guasintoni*. Then, too, there was a beautiful line at the beginning of the program, *Dulce et decorum est pro patria agere*, which could not fail to inspire the children.

Missouri

Kirksville.—The Latin Club of the State Teachers College at Kirksville, Missouri, has given two programs out of the ordinary this year. The first was before the Latin section of the Northeast Missouri Teachers Association and consisted of the following numbers: A report on Latin plays available for the use of high schools; A School Boy's Dream, by two boys from the local high school under the direction of the high school teacher of Latin, Miss Stella Lange; The Conspiracy of Orgetorix, by members of Latin Club; A report on the work of the Service Bureau.

With the loss of our library by fire we found ourselves without the books necessary for reference in the preparation of the kind of programs we had been giving. With the fidelity that characterizes Latin students, the club decided to celebrate the valentine season with a Roman banquet. The teacher's copies of Becker, Johnston, and the Classical Journals were studied for material on banquets as they are seldom studied for class room preparation.

The banquet was served in one of the college dining rooms, from low tables surrounded on three sides by couches. Three kindergarten tables put side by side and raised at one end made a couch for three people. When these were covered with comforts and draperies and furnished with pillows, they left little to be desired so far as appearance was concerned, but much from the point of comfort. The stiffness that all experienced for several days, after reclining three hours during the banquet led to the conclusion that the Romans either had springs in their couches or were a hardened race. A sanitary cot, put lengthwise, and raised at one end makes a couch for three, but not much more comfortable than the low tables.

The guests were becomingly draped in togas, and wore garlands on their heads. When they were all assembled a priestess uttered a solemn formula and burned the sacred meal and salt at the shrine

of the only goddess that survived the fire, Pallas Athene. Regardless of Roman practice at meals, it seemed not inappropriate to propitiate the goddess of wisdom in view of the quarter's examinations which were coming the next week. Cards decorated with Cupids gave each guest his Roman name, and his place at the tables.

When all had reclined, waiters from the Latin classes of the Junior High School brought water and towels for the washing of hands. The low reading of the thermometer, caused by Jupiter Pluvius' interference with the weather, caused us to dispense with the removal of the sandals. By the throwing of dice the *magister bibendi* was selected for each table. No article of food *ab ovo ad mala* was honored with a place on the table unless it had some classical reason for being present. Pork sausage served in a bowl of corn meal mush proved surprisingly palatable. Candies and cakes made by substituting honey for sugar were especially acceptable.

The libum was made according to Cato's recipe, but it is the opinion of the Club, that Cato being a hard-headed, self-sufficient old Roman, must have written that recipe without consulting his wife. After each member had partaken of one bite, the Club voted unanimously to lay the remainder on the sacrificial altar.

Grape, current and cherry juice furnished three of Horace's favorite brands of wine. Printed menus, rolled on gilded wooden supports and tied with the college colors made scrolls which were given as favors. The banqueters were entertained with a Grecian dance, Latin songs, music picked with a plectrum, and the story of the dinner of Baucis and Philemon.

The menu was as follows:

Gustatio

Ova in Lactuca
Asparagus in Pane Sicco

Prima Cena

Pisces cum Iure Rubido
Panis - - - Favae

Altera Cena

Pultem Niveam Premens Botellus

Mensa Secunda

Vinum Falernium
 Nuces - - - - - Olivae
 Vinum Caecubum
 Fici - - - - Olivae - - - - Palmae
 Libum - - - Placenta - - - Dulcia
 Vinum Massicum
 Mala Ruba

New York

New York City. — "Producing Greek Plays" was the subject of an entertaining talk by Charles Rann Kennedy at the meeting of the New York Classical Club, February 16.

The main object, Mr. Kennedy said, is to preserve the classical spirit and commend it to all men and for this end general translations such as those of Sir Gilbert Murray, which transmit the idea of the age, should be used. A Greek play is a religious ceremony in art form in which Dionysus is a real personality. The producer, to bring ancient times to the modern audience, must get correct religious feeling, especially in the chorus whose passion keeps the whole play going.

Dancing and music have been great problems; Isadore Duncan has led the way for the dancing and Mr. Middleton has composed music expressing religious passion, stylistically Greek. The number in the chorus has presented another problem, as the chorus must not outweigh the actors. In the light of his experience Mr. Kennedy believes fifteen to be an ideal number and that with this number and a small theatre one gets the intimate quality of the individual acting rather than a mob idea. The students in Mr. Kennedy's school work on a Greek play from October until May so that the gradual work produces results august and technically wonderful.

The playing of Greek plays is getting at real Greek play — something alive for people who are looking for the highest expression of dramatic art.

Following this talk Edith Wynne Mathison and Margaret Gage presented in a charming manner a scene from "Alcestis" of Euripides.

The luncheon and social reception of the Club were held in the Faculty House of Columbia University with Miss Jane Gray Carter, President of the Club, as hostess.

Pennsylvania

Haverford College. The *Rudens* of Plautus was given at Roberts Hall, Haverford College, on Wednesday, March 5, by the Haverford Classical Club. This is the third annual Latin play produced at Haverford, the others being the *Menaechmi* in 1922, and the *Miles Gloriosus* in 1923. The play was coached by Professor Dean P. Lockwood.

Philadelphia. — The winter meeting of the Philadelphia Classical League was held on Thursday, March 6th, at the City Club. The dinner, which was served at a quarter past six, was attended by one hundred and ten persons. The literary program which followed included a paper on Ruskin by Professor Alfred M. Brooks, Professor of Fine Arts in Swarthmore College, and author of the volume on Architecture in the series entitled "Our Debt to Greece and Rome." Professor Brooks in his paper described the rising reputation of Ruskin as an art critic, and explained the reasons for his growing influence toward modifying the canons of taste in the world of fine arts generally. Professor Brooks' paper was cogent in plan, authoritative in argument, and convincing in its conclusions.

The second number on the literary program was an address by Mrs. Abby Sutherland-Brown, Principal of the Ogontz School for Young Ladies, at Rydal, Penna. Mrs. Sutherland-Brown's topic was "The Trend of Modern Poetry." Her address, which was wholly *ex tempore*, was in the highest degree original. She traversed with confidence and unmistakable competence fields of thought in literary criticism that she had clearly made her own. Her development of her theme was lucid and convincing. She deplored the fact that photo-plays are taking the place of reading in general, and of reading of poetry in particular, that people nowadays have but little time for the re-reading of good books, and none for reflection on what they have read. Nevertheless there is much fine poetry being written today, poetry that with mere words clearly visualize scenes and salient ideas. We should in our schools carefully plan for more reading of good contemporary poetry, and try to encourage in our pupils reflection on what they read.

The final address was made by Dr. Josiah H. Penniman, President of the University of Pennsylvania. President Penniman developed eloquently the thought that teachers of the classics are in the educational world the custodians of the Holy Gfail, that they

are care-takers of the educational Holy of Holies, that they should make constant and conscious endeavor to keep themselves worthy of that high responsibility, that they should intellectually and spiritually "let their light so shine before men" that the world will be impressed with the reality and the value of that light.

Amidst the literary, the artistic was not overlooked. Music was furnished by a choir of men under the leadership of Thaddeus Gorecki. The choir sang modern lyrics of various types, including some from the Russian and some from the Italian, and also a Latin lyric in the Sapphic meter by St. Gregory the Great.

South Carolina

Rock Hill. — Winthrop College at Rock Hill, S. C., has a classical club, "The Patricians," which has been in existence for a number of years and which is constantly gaining in membership and influence. Admission is upon a scholarship basis and only students who have averaged 90 in Sophomore Latin are eligible. There are at present 40 members. Each member of the club re-christens herself with a Latin name. The emblem of the society is a pin in the shape of a Roman lamp.

The most recent achievement of the Patricians was the presentation on December 8, of 'Cupid and Psyche,' a dramatization by Dr. Donniss Martin, head of the Latin department. This charming myth lent itself well to dramatic purposes and the Dance of the Butterflies as the finale closed a performance which was both artistic and true to ancient life.

Tennessee

Nashville. — The Eighteenth Annual Meeting of the Tennessee Philological Association was held at George Peabody College and Vanderbilt University, Nashville, Tennessee, February 22 and 23. The papers of special interest to classical students were: "The Laboratory Method of Acquiring Languages," by A. I. Roehm, George Peabody College; "The Latin Element in Spanish," by George B. Hussey, Maryville College; "Lucian, Philologian," by E. W. Davis, Maryville College; "Some Interesting Items from the Greek Commonwealth," by David R. Lee, University of Tennessee; "The Text of Josephus XVIII, 3," by Clyde Pharr, Southwestern Presbyterian University; "Historical Grammar in Latin and Greek

Courses," by E. L. Johnson, Vanderbilt University; "The Latin Element in the Bible and in Shakespeare," by Nellie A. Smith, George Peabody College; "Corcyra and the Peloponnesian War," by A. W. McWhorter, University of Tennessee; "The Roman Forum," by Harriet Dale Johnson, Tennessee College; "The Interpretation of the Character of Tiberius by Tacitus," by Nadine Webb Overall, Murfreesboro High School; "Some Aspects of the Classical Investigation," by W. R. Webb, Jr., Webb School; "Ovid," by R. B. Steele, Vanderbilt University.

Washington

Aberdeen. — For three years there has been a thriving Latin Club in the Aberdeen high school and the interest this year bids fair to be greater than before. All pupils in the Virgil, Cicero and Caesar classes are ipso facto members of the club, the upper classes being of senatorial rank, and the members of the Caesar classes ranking as equites; but membership from the beginning classes is limited to those having a grade of 90% for the first six weeks of the year.

A very interesting initiation of new members was conducted recently when a Freshman boy as the representative of his class, with appropriate ceremony assumed the toga virilis, the symbol of Roman citizenship and membership in the club. The lights were then dimmed and the spirits of Caesar, Cicero and Virgil appeared in costume before him and in fitting words made known to him the interesting experiences that were to be his later in his course. After this, as the name of each initiate was called, he or she came forward and, kneeling before the consuls, took the oath of allegiance given in Latin, binding himself by partaking of a potion specially prepared. The censors then presented each one with the plain white badge of plebeian rank, on which were the mystic letters S. P. I. R. The senators and equites had previously received their badge with the proper purple stripes.

The club adjourned to the gymnasium for the more hilarious part of the initiation after which refreshments were served. The evening was declared a great success, especially by the initiated members.

Hints for Teachers

By B. L. ULLMAN
University of Iowa

[The aim of this department is to furnish high school teachers of Latin with material which will be of direct and immediate help to them in the classroom. Teachers are requested to send questions about their teaching problems to B. L. Ullman, Iowa City, Iowa. Replies to such questions as appear to be of general interest will be published in this department. Others will, as far as possible, be answered by mail. Teachers are also asked to send to the same address short paragraphs dealing with teaching devices, methods, and materials which they have found helpful. These will be published if they seem useful to others.]

Latin for English

Miss Clara Berdan of the Albert Lea, Minn., High School, has sent in the following radio terms derived from the Latin:

1. accelerator (*ad celer*, quick); 2. accumulate (*ad cumulo*, heap up); 3. aerial (*aer*, air); 4. alternating (*alternus*, by turns); 5. ammeter (ampere *metior*, ampere measure); 6. antennae (*antenna*, sail yard); 7. amplifier (*amplius facio*, make greater); 8. apparatus (*apparatus*, equipment); 9. audion (*audio*, hear); 10. capacity (*capax*, able to contain); 11. circuit (*circum eo*, go around); 12. communication (*communico*, share); 13. concurrent (*cum curro*, run together); 14. condenser (*cum denso*, make thick); 15. conductor (*cum duco*, lead); 16. construction (*construo*, build); 17. counterpoise (*contra pensum*, weight balanced against another); 18. crystal (*crystal-lum*, crystal); 19. detector (*de tego*, reveal); 20. dial (*dies*, day); 21. direct (*di rego*, keep straight); 22. electric (electrum, amber; amber and gold were first used in causing electric current); 23. elimination (*e limen*, outside the threshold); 24. emit (*e mitto*, send away); 25. ether (*aether*, upper air); 26. filament (*filum*, thread); 27. frequency (*frequentia*, throng); 28. generator (*genero*, produce); 29. incandescent (*in candesco*, glow); 30. induction (*in duco*, lead in); 31. instrument (*instrumentum*, tool); 32. insulation (*insula*, island); 33. invention (*in venio*, come upon, find); 34. interference (*inter fero*, bear between); 35. magna vox (*magna vox*, great voice); 36. medium (*medius*, middle); 37. negative (*nego*, deny); 38. neutralize (*neuter*, neither); 39. occurrent (*ob curro*, run against); 40. operate (*opus*, work); 41. oscillator (*oscillo*, swing); 42. positive (*ponere*, place); 43. potentiometer (*potens metior*, power measure); 44. promoter (*pro moveo*, move forward);

45. pulsating currents (*pello curro*, beat run); 46. preceding (*prae cedo*, go before); 47. radio (*radius*, ray); 48. receiver (*re cipio*, take back); 49. reflex coil (*reflecto colligo*, turn back gather); 50. rectifier (*rectus facio*, make right); 51. relay (*re fero*, carry back); 52. repellent (*re pello*, drive back); 53. resonance (*re sono*, sound back); 54. signal (*signum*, signal); 55. socket (*soccus*, sock, opening); 56. station (*statio*, place, post); 57. terminal (*terminus*, end); 58. transformer (*trans formo*, change form); 59. transmitter (*trans mitto*, send across); 60. tube (*tuba*, trumpet); 61. vacuum (*vacuum*, empty); 62. vario coupler (*varius copulo*, join in different ways); 63. variometer (*varius metior*, different measure).

Parallels

This is not a parallel, but just the opposite. It is a matter in which the Romans were infinitely superior. But the anonymous poem quoted below from the *Kansas City Journal Post* suggests that we (especially those who live in such states as my own state of Iowa) make an attempt to provide the material for a parallel.

THAT'S WHAT OLD CAESAR DID

When Caesar took a westward ride
And grabbed the Gauls for Rome
What was the first thing that he did
To make them feel at home?
Did he increase the people's loads,
And liberty forbid?
No; he dug in and built good roads —
That's what old Caesar did.

Did Caesar put the iron heel
Upon the foeman's breast,
Or did he try to make them feel
That Roman rule was best?
What did he do to make them glad
As he came their lands amid?
He built good roads, in place of bad —
That's what old Caesar did.

He built good roads from hill to hill,
Good roads from vale to vale:
He ran a good roads movement
Till Rome got all the kale.
He told the folks to buy at home,
Build roads their ruts to rid,
Until all roads led up to Rome —
That's what old Caesar did.

If any town would make itself
 The center of the map,
 Where folks will come and settle down
 And live in plenty's lap;
 If any town its own abodes
 Of poverty would rid,
 Let it go out and build good roads —
 Just as old Caesar did.

Caesar Substitutes

The forthcoming report of the Classical Investigation will make definite recommendations on the question of substitutes for Caesar. In the meantime it will be interesting to learn of the experience of Miss Florence J. Lucasse of the Central High School, Fort Wayne, Ind., though it is scarcely proper to draw positive conclusions from the small number of cases involved.

This year we read part of Ritchie's *The Argonauts* and a life of Julius Caesar before we began Book I of Caesar. Last week after we had read a fair sample of the *Commentaries*, I asked the class, "Which type of reading do you prefer — *The Argonauts*, *Life of Caesar*, or *Campaign Against the Helvetians*? Give reason." The replies, which were written, proved interesting.

Two preferred the *Life of Caesar* because it is "more interesting" and "gives information about Caesar, to whom there are so many references."

Eight chose *The Argonauts*. A summary of the reasons for preference showed that *The Argonauts* was considered "more interesting," "easier," "more story-like," "easier to understand," "an interesting mythological story."

Twelve chose *The Campaign Against the Helvetians*. The reasons given showed that the methods of warfare, the adventure, the courage and strategy of Caesar appealed. By some this was considered "easier," "more interesting," "more connected," "more exciting." Two of the replies are representative:

"I like to read about the wars of Caesar. *The Argonauts* is a myth and I do not like myths. The *Life of Caesar* is all broken up and carries no thought through. It jumps from one subject to another."

"I like Caesar's *Campaign Against the Helvetians* because there is more truth in it than *The Argonauts* and it is more interesting than the *Life of Caesar*. *The Argonauts* is a fairy-tale and I never did like them. *The Life of Caesar* is too dry; it has no action or fighting. Although Caesar's *Campaign Against the Helvetians* is the hardest to translate and get the construction of, I prefer reading it."

We teachers think that the preliminary reading has helped to bridge the gap between first and second year Latin. By giving easier translation at first, we eliminated that period of extremely short assignments which make the *Commentaries* so painfully disconnected to many. When a variety of style and subject matter is given in the first semester's work, the continued

reading of the *Commentaries* in the second semester will, we trust, afford more profit and enjoyment than otherwise. We think that the students' preference for Caesar is largely due to better preparation by means of the substitute reading.

Projects

Miss Sylvia Campbell Cravens of the Indiana Soldiers and Sailors Orphans' Home, Knightstown, in which the pupils have only half a day for school work, shows what may be done with outside projects:

At the beginning of the second month I posted lists of different ways in which pupils might raise their Latin grades. In four months I have these results. There are 47 pupils taking Latin. Of these 38 have done private outside work entirely on their own initiative. To-day I have 89 drawings, 16 word studies, 16 translations of Latin fables and stories, 22 readings on assigned topics, 22 wooden models and 27 vocabulary scrapbooks, a total of 192 projects.

Conducting a Caesar Recitation

Mrs. Howard H. Clark of the McKinley Junior High School, East Chicago, Ind., writes:

From several years' experience in teaching Caesar classes, I have concluded that *variety* is important. The method usually depends to some extent on the content of the assignment, but I rarely conduct the recitation in the same way on two consecutive days.

I frequently begin with a discussion of the construction of nouns, verbs, etc., and the relation of the clauses in the lesson, and I find this helpful. Pupils who have made faulty translations are enabled thereby to correct their errors and are saved the embarrassment of being criticized by the class.

Sometimes the "story" of the lesson and its connection with what has gone before is discussed first. Again the translation of the entire lesson will be required first and the discussion afterward.

As to the assignment for the next day, a teacher soon becomes familiar with the difficulties which the pupils meet in the preparation of each lesson, and may give the help most needed. For instance if the assignment is the fourteenth chapter of the first book, I aim to freshen their memories in regard to the constructions of dependent clauses in indirect discourse. One point which I wish to emphasize is that the method and plan of the recitation should be carefully decided upon before time for the recitation, and thus the necessary preparation for the next lesson may be foreseen.

We have composition one day each week and devote the entire hour to the discussion and illustration of the syntax under consideration. After the sentences in the text have been carefully studied, other examples of the same constructions are pointed out in Caesar.

Teaching the Indirect Object

Professor A. W. Hodgman of The Ohio State University writes:

The query on page 328 of the February issue raises a broader question. In any beginners' book, the constructions are inevitably presented piecemeal. I believe that the teacher should correlate the various genitives, datives, and so on, as they occur, by making her pupils learn the fundamental nature of the cases and moods: the genitive is adjectival, the dative is a personal case, the accusative the case of goal (literal and figurative), the ablative (except quality) is adverbial; the infinitive is a verbal noun with *two* translations. These details, to be handed out slowly and with discretion, will serve as what ceramic men call "bond."

If there is any one remark that I have grown tired of, and now utterly disregard, it is, "Oh, yes, such and such a thing is very interesting, and I have no doubt you can use it with college students; but you must remember that high school pupils are immature, and our recitation periods are short." It has been my good fortune to teach, along with my university work, classes of regular high school age—over a period of fourteen years. I *know* that Cicero pupils can assimilate and profit by such definitions as I have indicated; and from a short experience with Caesar pupils of average age I feel reasonably sure that they can, also. I think teachers are inclined to overestimate the immaturity of their pupils. I am sure that any fact is remembered more easily if it is accompanied by the reason for it. Now in most instances the reasons for the syntactical rules *are* known.

Of course this does not answer specifically your query on p. 328. It does show the inadequacy of the ancient name for the third case, and I think it ought to make it easier for youngsters to appreciate the distinction between *tibi scribo* and *ad te scribo*. The fact, of course, seems to be that if ever there appears to be room for choice between the personal point of view and the goal point of view, the latter usually wins.

Latin Clubs

The Springfield, O., Latin Club (M. L. Cumbach, teacher) plans its monthly programs for the whole year. A neatly typed program, bound with red string, with a Perry picture of the Forum on the cover is at hand. The December program dealt chiefly with various Roman festivals, the others with parts of Rome, the Roman Forum, the Roman House, prominent Romans, Roman games.

The senior and each of the junior high schools of Little Rock, Ark., have Latin clubs this year. The senior high school club, as reported by the teacher, Miss Essie Hill, has been devoting its meetings to a study of the roads of Rome and Italy, followed by recitations and conundrums. At one meeting roll call was held in which each member had to reply with a Latin sentence made up of words beginning with letters that compose the initials of the member's

name. In the Armistice Day parade the club had two floats. The members wore togas and used various posters — including a drawing of the state seal with the motto *Regnat Populus*.

Miss Alice E. Rees of the Georgetown, Ill., High School tells of a Valentine's day program. One game consisted of matching hearts on which were written quotations taken from the beginning Latin book. The valentines were written in Latin. One of them was

Est linea scripta ut dicam
Te esse meam Valentinam.

When to Introduce the Imperative

Mr. Thomas H. McElroy of the Lawrence, Mass., High School writes:

Teach this mood in the third year, the very first day of the year, because the Cicero pupils need it then and practically for the first time in their translation of Latin authors. In the usual first four books of Caesar, the imperative form occurs once and that in the latter part of the fourth book. We find that there is so much to teach the first year that is really necessary in the second year, we have no time to teach non-essentials. And there is reason to believe, that if the imperative is taught the first year and not continually reviewed the second year, when the third year arrives, the pupils will all have forgotten how to form this mood and how to use it. The same might be said regarding the rules on the imperative, i. e., negative commands, etc.

The future passive might be omitted entirely as far as I can see, as its occurrence is so infrequent.

I am now ready to express my own opinion: I do not think that the future imperative, active or passive, need be taught as such in the high school course. The forms may be explained when they are met. Not even the present imperative need be taught as such until the third year, unless the teacher desires to use oral work involving the imperative. It will be noticed that those who advocate the early introduction of the imperative are "Direct Methodists" or believers in the use of much oral work. Of course oral work is quite possible without the imperative.

How We Think

Miss Olivia Pound of the Lincoln, Neb., High School sends the following contribution intended for teachers of beginning Latin:

The most difficult part of teaching beginning Latin has always seemed to me teaching pupils to reason out forms rather than to trust wholly to

memory. In studying this difficulty it occurred to me to work out an exercise following the steps of Dewey's "How We Think." It will be recalled that there are five distinct steps: "(1) a felt difficulty; (2) its location and definition; (3) suggestion of possible solution; (4) development by reasoning of the bearings of the suggestion; (5) further observation and experiment leading to its acceptance or rejection; that is, the conclusion of belief or disbelief." The following experiment was tried in teaching the nine irregular adjectives of the first and second declension.

The recitation was begun by asking some pupil to read the Latin on the United States quarter. The meaning of *e pluribus unum* was discussed, also the form of *unum* and its English derivatives. At this point the pupils were asked to open their text books to the declension of *unus* and to see if it looked like any declension they had learned. When they answered that it was like *bonus*, they were asked to look again. The difference in the genitive and dative singular was located. By various questions the point was fixed in the pupils' minds that the only difference between *unus* and *bonus* is the genitive in *-ius* and the dative in *-i*. The class was then asked to concentrate on all the forms of *unus* for a few minutes until they were memorized. All of the forms of *unus* had been written beforehand on the blackboard in irregular order. When the declension of *unus* was memorized the pupils tested themselves out by locating the forms on the board. Then they started using the forms of *unus* both in English-Latin and Latin-English sentences. These were done first with reference to vocabularies or paradigms. The pupils were allowed to check their work with the help of their texts. In this way they tried to see how well they could do without help. Before the class was dismissed the main points of the lesson were summed up: (1) Latin irregular adjectives of the first and second declension have the genitive singular in *-ius* and the dative in *-i*. (2) The rest of the declension is like *bonus*. (3) There are nine such adjectives.

The pupils learned the eight other adjectives in a sort of jingle as follows:

alius alter
uter neuter
ullus nullus
solus
unus
totus

In the recitation described above, it will be seen that the thinking process as analyzed by Dewey is somewhat as follows: When the pupils actually notice that *unus* is not exactly like *bonus* there is a felt difficulty. They next see that the difficulty is limited to the genitive and dative singular. In this way they locate and define the problem. The suggestion comes to them that there is *-ius* in the genitive singular and *-i* in the dative singular of all genders of this adjective. On developing this idea still further they come to the conclusion that *unus* differs from *bonus* in these two cases only, that the rest of the declension is exactly like *bonus*. With these data they test out

the other irregular adjectives and find the solution works on these also. The form *aliud* is the only exception.

If pupils are taught by this method first to locate the difficulties, then to concentrate on them and to practice on other words till the new forms have been mastered, they do not have to trust so much to memory.

At one of the Iowa Latin conferences several years ago Supt. Harris showed that the above quoted statement of Dewey's on the processes of logical thought exactly covers the processes which the student goes through in translating a Latin sentence.

Punning Riddles

Miss Arletta L. Warren of the Wooster, O., High School sends the following composed by her pupils:

1. What is one way to be carried across a river? *Ferri.*
2. What kind of a dog is that on the hill? *Colle.*
3. What does the pine tree on the mountain do? *Mons.*
4. When you are running, and fall, what do you feel like saying? *Cursus.*
5. What doesn't the thief take time to do when he steals something? *Rapit.*
6. What must a man do when the policeman leads him before the judge and he is fined \$50.00 for speeding? *Producit.*
7. There are four seasons in a year. However, which one do you prefer? *Autem.*

In a slightly different form are the following:

1. Why is a ship that carries baggage like a brother? Because it is a *frater.*
2. Why wouldn't a king make a good railroad man? Because there would be too many *rex.*
3. Why is the left hand less amiable than the right? Because it is *sinister.*

Miss Ada Haymore of Blackwell, Okla., sends in the following submitted by a student, Edith Seely:

1. I wonder what the nymphs used the streams in place of. *Mirror.*
2. What does Mercury have that makes him tell lies? *Habet.*
3. What were the chimney sweeps who dwelt across the river called? *Flumen.*
4. What is to be found on most porches that a cat loves to sleep on? *Amat.*
5. The club for Hercules to enter but not to whirl. *Rotare.*
6. A bird such as even Jupiter would not decline to eat were he hungry. *Quale.*

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